



राष्ट्रहिताय संस्कृतम्

Kavikulaguru Kalidas Sanskrit Vishvavidyalaya

(NAAC accredited B++)

UGC & NAAC Sponsored

Two Day National Seminar on Quality Improvement in Education and Research in Higher Educational Institutions with Special Emphasis on Sanskrit Education



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Two Day National Seminar on
Quality Improvement in Education and Research
in Higher Educational Institutions with Special
Emphasis on Sanskrit Education

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Index

S.N.	Topic & Author's Name	Page No.
1	Role of IQAC in quality enhancement of the colleges - <i>Mr. Govindaraja A Bhatta</i>	1
2.	Developing Quality Culture Through Accreditation - <i>Dr. Vivek Diwan</i>	6
3.	Quality Improvement in Higher Education - <i>Dr. Kirti B. Sadar</i>	11
4.	Quality Education Through IQAC - <i>Mrs. Varsha N Jape</i>	16
5.	Quality Education Through IQAC - <i>Mr. Mangesh N Pathak</i>	19
6.	Role of ICT In Sanskrit Research - <i>Gaurav Devidas Kadlag</i>	22
7.	Education – The Necessity For Bringing The Social Change - <i>Prof. Lalita Chandratre (Joshi)</i>	31
8.	Quality Improvement In Higher Education With Special Reference To Sanskrit - <i>Prof. Kavita S. Holey & Mr. Rajendra D. Meshram</i>	36
9.	Ethics In Research - <i>Miss. Vaishali S. Sambre</i>	44
10.	Astrology For Career Guidance - <i>Kalyani Dinkar Dahale</i>	49
11.	I.C.T. as a tool for the development of Kavikulaguru Kalidas Sanskrit University, Ramtek: A Study - <i>Prof. Kavita Holey & Mr. Rajivranjan D. Mishra</i>	52
12.	Sanskrit Synonyms: A Scientific Tool to Explore the characteristic features and properties of Medicinal Plants W.S.R. to Raj Nighantu. - <i>Vd Vilobh Vijay Bharatiya & Dr. Parag Joshi</i>	58
13.	Use of ICT For Research In Sanskrit - <i>Dr. Jayshree A. Bhagat</i>	67
14.	Academic Challenges For Quality Improvement - <i>Mr. Kuldeep Giridhar Sonkusare</i>	71
15.	Plagiarism In Research - <i>Mr. Anupamkumar Pandey & Dr. Amol Mandekar</i>	76
16.	Academic Challenges For Quality Improvement - <i>Mrs. Anagha Ambekar</i>	80
17.	Research Ethics - <i>Ms. Arpita Vilas Harde</i>	85

18.	Shared Governance In Sanskrit Higher Education - Dr. Kavishwar Rupali Vijay	90
19.	Quality Of Researchers - Ms. Renushree Hemant Bansod	95
20.	Quality Improvement In Sanskrit Education And Research - Dr. Raghavendra Bhat	103
21.	Research Ethics - Prof. Nanda J. Puri	108
22.	Research in Manuscriptology - A Recent Trend - Pallavi Sanjay Kawale	111
22.	संशोधकस्य गुणवत्ताविमर्शः – डॉ. शिवरामभट्टः	114
23.	शिक्षण व शोध की गुणवत्ता उन्नयन में ज्योतिर्गणित की भूमिका – डॉ. कृष्णकुमार पाण्डेय	120
24.	उच्च शिक्षणात संस्कृत भाषिक कौशल्य विकासाकरिता भाषा प्रयोगशाळा एक प्रभावी माध्यम – कु. निशा रामेश्वर चौधरी	125
25.	ऋग्वेदातील राष्ट्रभक्ती – डॉ. चित्रा अशोक चवडे (बेलसरे)	130
26.	संस्कृत क्षेत्रातील संशोधन आणि माहिती तंत्रज्ञान (आयसीटी) – डॉ. रेणुका बोकारे	135
27.	नैतिक – मूल्यशिक्षणार्थम् संस्कृताध्ययनम् – कु. मीनल जोशी, सौ. कल्याणी दाणी	141
28.	संस्कृत उच्चशिक्षण संस्थांमधील गुणवत्ता वाढीसाठी विविध शैक्षणिक उपक्रम – प्रा. कविता होले, सौ. सुवर्णा सं. केवटे	148
29.	“आधुनिक शिक्षा प्रणालीमध्ये शिक्षणाचा उच्चांक गाठण्यासाठी योगाचे योगदान” – सौ. विद्या दिनेश लांजेवार	155
30.	साहित्य क्षेत्रातील संशोधनाचे स्वरूप आणि त्यातील संशोधन विषय – प्रा. कविता होले, सौ. कल्याणी रोडे	160
31.	देवनागरी लिपी : काळाची गरज – प्रा. कविता होले, सौ. रोहिणी स्वप्नील नांदे	168

ROLE OF IQAC IN QUALITY ENHANCEMENT OF THE COLLEGES

Mr. Govindaraja A Bhatta

Abstract:

The National Assessment and Accreditation Council (NAAC) had proposed and instructed that every accredited institution must mandatorily establish an Internal Quality Assurance Cell (IQAC) as a long run quality sustenance measure emphasizing quality adherence. Since quality enhancement is a continuous process, the IQAC will become a part of the institution solely inclined towards achieving the goals of academic excellence and ensuring best quality higher education.

Its basic intention is to develop a system for conscious, consistent and catalytic improvement in the academic and overall performance of the institution and to make significant and meaningful contribution towards improvement of the institution. The IQAC has to ensure that all activities in the institution for "Education" is done efficiently and effectively at self defined standards and is devoid of mistakes of all kind. IQAC ought to establish procedures and modalities to collect data and information by using the probes on the different parameters. The IQAC should therefore become a nodal centre for ensuring the quality.

Key Words: NAAC, IQAC, Quality Education, Higher Education.

Introduction:

Most of the colleges of Maharashtra have undergone the assessment or reassessment by National Assessment and Accreditation Council (NAAC) and as per requirement each and every college has formed the Internal Quality Assurance Cell (IQAC). The IQAC is supposed to look after the overall improvement in the colleges in the coming years and accordingly prepare themselves for the next assessment. Since quality enhancement is a

continuous process, the IQAC will become a part and parcel of the institution itself and work towards the goals of quality enhancement and ensuring quality education. The IQAC needs to be a blend of members from various backgrounds and fraternity.

The well-defined parameters and guidelines provided by NAAC facilitate the institutions in the creation and operation of the IQAC. Quality assurance and enhancement being a continuous process, for which Internal Quality Assurance Cell (IQAC) is to be constituted in every accredited college. The functions of IQAC and the efficiency of college administration are perfectly interrelated as such depend on the degree of decentralization of power and authority with high-level specialization through division of work through the participatory and proactive involvement of every member in the institution. In this paper, a very productive and novel concept of academic calendar is proposed to be introduced for a perfect coordination between the different committees of the IQAC for the effective working which in turn will result the transparent, accountable managerial work culture and efficient administration of the institution.

Formation of IQAC:

IQAC should be formed as per the guidelines of NAAC, with some necessary specific modifications as given. For the senior college attached to junior college, the vice-principals from both wings may be included along with the Registrar, office superintendent as administrative officers. Teacher representatives to be selected from different faculties, considering their participation in teaching learning, evaluation, research and extension work. Proactive, highly qualified and quality conscious, enthusiastic members of governing council should be requested to contribute in IQAC. Local representatives may be selected from learned; qualified persons involved in active social life. The NAAC coordinator will act as a coordinator of IQAC necessarily, who should be a senior, non-transferable, full time teacher having more than five years of experience.

Role of IQAC is as follows:

1. Development and application of quality benchmarks/parameters for various academic and administrative activities of an institution

2. Dissemination of information on various quality parameters of higher education.
3. Organization of workshops, seminars on quality related themes and promotion of quality circles.
4. Documentation of the various programmes / activities leading to quality improvement
5. Acting as a nodal agency of the institution for quality-related activities
6. Preparation of the Annual Quality Assurance Report (AQAR) to be submitted to NAAC based on the quality parameters. Preparation of the Annual Quality Assurance Report and such other reports as may be decided from time to time. The co-coordinator, supervisor of the IQAC and the secretary has a major role to play implementing these functions at the college level.

The IQAC may derive major support from the already existing units and mechanisms that contribute to the functions listed above. The operational features and functions discussed so far are broad-based to facilitate institutions towards academic excellence and institutions may adapt them to suit their specific needs.

Role of IQAC in Ensuring Quality enhancement of Higher Education is primarily the responsibility of higher education itself, although the government has a special responsibility regarding quality assurance in many regions. It is the institution that is responsible for providing and ensuring quality. IQAC is the totality of systems, resources and information devoted to setting up, maintaining and improving the overall quality and standards of an institution. Thus, if quality is required to be assured there is a need of a well structured, well balanced quality assurance mechanism that makes it possible to monitor, improve and evaluate quality suiting the prescribed standards. Therefore, each and every institution has to build its own IQAC keeping certain objectives in mind viz. Monitoring, evaluation, quality assurance for specific activities and instruments for quality assurance.

IQAC is to develop a system for conscious and consistent improvement in

the performance of the institution of higher education so as to achieve utmost quality. IQAC in higher education has to be perfectly inclined towards following areas – Developing confidence. Awareness creation about quality creation and sustenance. Evolving of formats for gathering and putting into proper use information and data. Drafting of quality status report

Suggestions for Making IQAC More Vibrant and Active

1. Display the mission of the institute.
2. Feedback forms from students about quality of the institution.
3. A two member research advisory committee to be constituted to guide for research projects.
4. Formation for quality circles
5. The Head of the institute should create an atmosphere of cooperative partnership in achieving quality.
6. IQAC must be made the statutory apex body similar to local management committee (LMC).
7. The awareness towards quality and excellence must be taken into consideration rather than the position of the person in the seniority list for being selected as a coordinator.
8. IQAC Meetings should be regularly conducted at least thrice in an academic year or as needed and proceedings should be properly recorded and seriously implemented as well as monitored.
9. IQAC must go through SWOT analysis frequently as a periodic activity and evolve the mechanism by the Principal and coordinator by assigning duties to the stakeholders.
10. Accountability of each stakeholder is to be made mandatory and proper credit is given to the good work.
11. In the mean time there should also be provision for the punishments for the ignorance and negligence to duties.

Conclusion:

The role of IQAC for the quality enhancement in higher education is distinct and important as it works towards improving and maintaining the quality. Quality and excellence are results of team work leaded by the leaders like principal and coordinator of IQAC. However the leaders should work on the guidelines of IQAC with proper realization of the democratic role of IQAC and accountability of their own role. The IQAC has been constantly involved in the management and maintaining the quality of education. Thus, IQAC is of enormous necessity for effective and efficient coordination and monitoring mechanism.

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DEVELOPING QUALITY CULTURE THROUGH ACCREDITATION

Dr. Vivek Diwan

ABSTRACT

India has one of the largest and diverse education systems in the world. Privatization, extensive expansion, increased autonomy and introduction of various Programmes in latest emerging areas have improved access to higher education. In spite of several built-in quality controls, such as the University Grants Commission's guidelines and the affiliating functions of the university, deterioration in the quality of higher education was a serious concern for all stakeholders. In 1994 India established the National Assessment and Accreditation Council (NAAC) to ensure and enhance the quality of Indian higher education and to play an international role as a quality assurance agency. The present paper delineates the assessment & accreditation framework & process of NAAC. It also brings forth the advantages of Assessment & Accreditation process in terms of developing the quality culture in the Higher Education Institutions and forming a positive outlook of HEIs towards quality improvement benefiting the stakeholders at large.

Key Words: Assessment, Accreditation, NAAC, Quality culture, Key Indicators.

Developing Quality Culture through Accreditation India has one of the largest and diverse education systems in the world. Privatization, extensive expansion, increased autonomy and introduction of various Programmes in latest emerging areas have improved access to higher education. Higher education is the backbone of the society. It is the quality of higher education that decides the quality of human resources in a country (Prasad, 2007). India has one of the largest and diverse education systems in the world. Privatization, extensive expansion,

increased autonomy and introduction of various Programmes in latest emerging areas have improved access to higher education. Higher education is the backbone of the society. To address quality concerns, the National Policy on Education (NPE, 1986) and the Programme of Action (POA, 1992) brought out strategic plans for education policies, and advocated the establishment of an independent National accreditation agency to maintain quality in higher education. Therefore in 1994 the National Assessment and Accreditation Council (NAAC) was established as an autonomous institution of UGC with its Head Quarter at Bengaluru. 'Accreditation of higher education institution is a quality assurance process that evaluates the services and operations of post-secondary educational institutions by an external body. Accredited status is granted by the agency if applicable standards are met' (Wikipedia). Niradhar Dey (2011) in his study of evaluation of significance of accreditation in the Indian education system found that accreditation exercises have significant impact on improving the quality of higher education. The vision of NAAC National Assessment & Accreditation Council envisions to develop quality culture in higher education institutions in India. For the purpose it strives to benchmarking the higher education institutions via self and external quality evaluation, promotion and sustenance initiatives. For transforming the vision of the council into action Execute periodic assessment and plans NAAC endeavours to: accreditation of higher education institutions or specific academic encourage self-evaluation, accountability, projects and programmes Stimulate autonomy and innovations in higher education institutions the academic environment in higher education institutions for quality Carry out enhancement in teaching-learning as well as research Work in quality research, consultancy and training programmes collaboration with various stakeholders of higher education for maintaining quality, quality evaluation, promotion and sustenance. The above cited core values form the foundation for assessment of institutions that volunteer for accreditation by NAAC. The Institutions of Higher Education may also add their own core values to these five core values in conformity with the goals and mission of quality education. Revised Assessment and Accreditation Framework

Assessment and Accreditation Framework was revised in July 2017 which clearly points out a clear Paradigm Shift. New framework is ICT enabled, more objective, totally transparent. It is absolutely scalable and of course robust. The perceptible shift in Revised from earlier qualitative Assessment and Accreditation Framework is: peer judgement to data & document based quantitative indicator regarding evaluation with increased objectivity and transparency in terms of extensive use of ICT approving scalability and robustness of boosting benchmarking as institutional quality improvement tool through comparison of NAAC indicators with other international Quality in process simplification as there is drastic Assurance frameworks reduction in number of questions, size of the report, visit days etc. introducing a Pre-qualifier for peer team visit to the institution, in providing exact differences in as 30% of system generated score the metrics and weightages as well as benchmarks to various universities, affiliated /constituent colleges and autonomous colleges introducing a System Generated Scores (SGS) with online evaluation in introduction of (about 70%) and peer judgement (about 30%) in revising several elements of third party validation of data metrics to introduce enhanced participation of students and alumni in the assessment process of the institution Focus of Assessment The very focus of NAAC assessment is developing quality culture in the institutions measured by Quality Initiatives, Quality Sustenance and Quality Enhancement as manifested through the vision & various processes of the institution. Quality Indicators of Assessment Framework The Assessment & Accreditation process of NAAC is based on seven criteria. The seven criteria represent the core functions and activities of a Higher Education Institutions. In the revised framework with the academic and administrative aspects of institutional functioning the emerging The Process of Accreditation The Assessment and Accreditation process goes through following three-stages: 1. Higher Education Institution prepares a Self-appraisal Report of the Institution for submission to NAAC 2. Self-appraisal Report submitted to NAAC is validated by peer team visiting the Institution, and 3. The Institution is given a grade by NAAC based on the Self-appraisal Report and the recommendations of

peer team. Significance of Assessment & Accreditation Assessment and Accreditation stimulates the working environment of the Higher Education Institutions and generate enabling inputs for qualitative improvement of the Institutions. Sinha Vinita & Subramanian K.S. (2013) emphasizes that the educational institutions should function in a rapid changing and dynamic environment where there are demands and challenges that require innovations. A&A enables the Higher Education Institutions to carry out a SWOT (Strengths, Weaknesses, Opportunities and Threats) Analysis for itself. The process of Assessment and instils a new sense of direction and identity in the Accreditation : initiates institutions into innovative and recent institutions equips institutions to recognise core areas of method of pedagogy provides stakeholders with reliable planning and resource allocation stimulates information on quality of education of the Institution provides funding agencies inter and intra institutional interactions Improves moral with objective data for performance-based funding. accountability in Higher Education institution enhancing quality of the Institution. Conclusion The entire process of Assessment & Accreditation has to be perceived as a development oriented process for the Higher Education Institutions. It need to be beheld as a participatory process for quality improvement. The philosophy underlying the whole process is ameliorative and empowering rather than penalizing or judgemental. The focus of A&A is to improve and enable the Institutions of Higher Education to maximize their resources, opportunities and capabilities. Accreditation process initiates institution into innovative and modern pedagogical approaches. It gives the institution a new sense of working and identity. It provides the stakeholders with reliable information on the quality of education offered by the High Education Institution. It can be concluded that the process of assessment and accreditation develops the quality culture in the Higher Education Institutions and instils a positive outlook of HEIs towards quality improvement benefiting the stakeholders at large.

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QUALITY IMPROVEMENT IN HIGHER EDUCATION

Dr. Kirti B. Sadar

Introduction :

Education plays a very important role in developing an individual to his full potential by bringing out his existing talents and nurturing them. In imparting education, role of teacher assumes special significance. Teacher gives off their best in the best traditions of our Guru-Shishya Parampara without anticipating any rewards.

Any education system evolved for the society and the country is to be translated the progress of society into reality by the teachers, Teacher has been regarded as most vital factor in any system of education. He is the key to the quality of education. No system of education can know any result unless the teacher discharge their duties sincerely and honestly.

Teacher is effective to the extent that the teacher acts in the ways that are favourable to the development of basic skills understanding work habits, desirable attitude. Value judgment, decision making and leadership. So teachers' role is very important in quality improvement of higher education.

Quality Management :

Quality Management is concerned with the integration of all efforts in the organization towards quality and customer care.

Rowley defines quality management as "The process associated with ensuring that quality adheres to some externally or internally set standard."

Higher education faces new era as a result of changes in the way people view colleges and universities. Expectations for better performance in terms of teaching and producing competent college graduates are increasing. One model for higher education is the success of many companies that have bettered their overall performance and products using 'Total Quality Management (TQM)'. TQM is primarily concerned with increasing customer (pupil) satisfaction through an integrated framework that examines the relationships between various system wide elements and makes data-driver decision to reduce errors and waste in processes. To do this, managers must create an environment in which employees take joy and pride in their work and empowered to make good changes.

TQM is based first on management commitment and then on three key components.

- Understanding quality
- Commitment to quality
- Policy on quality
- Organization for quality

Quality Improvement :

Quality Improvement (QI) is a systematic, formal approach to the analysis of practice performance and efforts to improve performance. A variety of approaches or QI models exists to help us to collect & analyse data and test change.

Strategies :

- 1) Plan strategy
Confirm goals.
Investigate potentials
- 2) Develop test strategy
Select measures to monitor progress.
Conduct small tests of changes

Adopt changes to organizational contest
Identify and deal with barriers

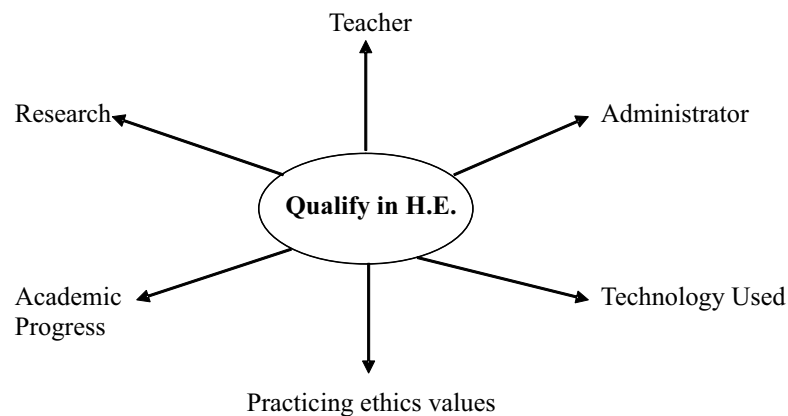
- 3) Monitor Strategy
Implement changes and hold the gains
- 4) Research & Respond

Understanding and properly implementing QI is essential to higher education colleges and universities. Any education system must concentrate with human resources.

Human Elements includes :

1. Pupil (Students)
2. Teacher
3. Head of the institute (Administrator)
4. Parents

Quality Improvement of Higher Education System mainly depend upon following factors.



Teacher :

The teacher is the yardstick that measures the achievements and aspirations of the nation. The worth and potentialities of a country get evaluated in and through the work of the teacher. "The people of country are the enlarged replica of their teacher". NPE (1986).

The role of teacher is very important in quality improvement of higher education. Swami Vivekanand said "The true teacher is he who can immediately comedown to the level of the student, transfer his soul to the students soul and see through and understand through his mind. Such a teacher can really teach and non else." Teacher must have following qualities.

- 1) Mastery of subject matter (knowledge)
- 2) Motivation
- 3) Dedication
- 4) Cooperation
- 5) Sense of humour
- 6) Creativity
- 7) Disciplinary
- 8) Academic standards
- 9) Promptness
- 10) Efficient methodology

Pohar said, "A good teacher is enthusiastic, kind, agreeable, accommodative, co-operative, patient, optimistic, inspiring, tactful, clear thinker, courteous, sympathetic, knows his subject willing to accept his responsibilities, punctual, honest and courageous.

Conclusion :

The success of any educational system largely depends upon the

quality of teachers available to it and quality of teacher depends upon the quality of teacher education. Kothari Commission said that a sound program of professional education of teacher is essential for the qualitative improvement of education. So the role of teacher assumes greater significance in the scenario of higher education.

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QUALITY EDUCATION THROUGH IQAC

Mrs. Varsha N Jape

Abstract:

To achieve the goal of making quality assurance an ongoing focus and priority integral to the functioning of Indian institutions of higher education, the NAAC i.e. National Assessment Accreditation Council an autonomous organizations established by the UGC in September 94 has suggested establishment of IQACs in accredited institutions as a post accreditation Quality sustenance activity. The vision is to make quality the defining element of higher education in India through a combination of self and external quality education, promotion and sustenance initiatives. NAAC strongly believes that ultimately, efficient internal systems of assurance alone can sustain the quality if any institution.

Keywords: Quality Education, Higher Education, Stakeholders, Accreditation.

INTRODUCTION:

Concern for quality in education is of recent origin, especially in India. There is imperative need to pause, introspect and scrutinize education for quality. Quality should be the top concern of the academicians and improving quality is probably the most indispensable task facing any institution. Today, quality initiatives in education is not a matter of prerogative, it is not a matter of privilege, it is mandatory. Most quality problems are built into the system and the system can be improved only when it is previewed from a prevention mindset rather than inspection mindset. Higher education plays a vital role in the development of any nation. Therefore there is a premium on both quantity and quality of higher education. Like in any other domain the method to improve quality remains the same. Finding and recognizing new needs and satisfying them with products and services of international standards. To achieve the goal of making quality assurance an ongoing focus and priority integral to the functioning of Indian institutions of higher education, the NAAC i.e. National Assessment Accreditation Council an autonomous organizations established by the UGC in September 94 has suggested

establishment of IQACs in accredited institutions as a post accreditation Quality sustenance activity. The vision is to make quality the defining element of higher education in India through a combination of self and external quality education, promotion and sustenance initiatives. NAAC strongly believes that ultimately, efficient internal systems of assurance alone can sustain the quality of any institution. NAAC states – “The IQAC has the potential to become a vehicle for ushering in quality by working but intervention strategies to remove deficiencies and enhance quality. Quality Circles in industries operate on similar lines.” IQACs are composed of administrator's academics and community stakeholders and they are responsible for a range of activities designed to promote and develop internal cultures of quality control. With its belief that qualitative changes should come from within, the existence of an IQAC is now required by the NAAC as pre-requisite for reaccreditation. Guidelines have been provided to institutions for creation and operation of the (IQAC), especially to help in internalization and institutionalization of quality enhancement. The format given by NAAC for IQACs is merely a guideline.

It may be adopted as per the requirement of institution concerned. The NAAC has come forward to support State Government in setting up IQACs. The cells will be a major initiative in promoting quality and sustaining it in all higher education institutions. NAAC has asked the Planning Commission for special grants to appoint a full-time quality coordinator at all institutions accredited with it, according to Mariamma A Varghese, senior education consultant to the NAAC. At present, any accredited institution seeking to improve itself has to borrow a coordinator, and the appointment of a full-time coordinator at the institute itself would improve matters. The IQACs have to ensure that whatever is done in the institution for “educator” is done efficiently and effectively with high standards thereby promoting quality and sustaining it in higher educational institutions. Education is a social process. The institutions have the social responsibility of establishment of IQACs, but also an equal social responsibility of dissemination of these practices for wider application in the system. The management should ensure proper infrastructure and effective governance systems. Teachers have a critical role in building competencies of learners through best pedagogic practices. Finally students, for whom system is designed, should desire and demand the best. Then everything else will follow. The aim of a quality institution is intended upon producing a socially responsible, globally aware and individual useful to the nation. This demands the adaptation of a more “open systems” of education in which stakeholders must participate. It is only through promotion of participatory management practices like IQACs that quality enhancement of an institution may take place. IQACs can become successful if it finds wide spread acceptance by group, systems and also individuals. It must be also

remembered that with IQACs problems cannot be revolutionary but evolutionary. IQACs are striving for Quality Sustenance and enhancement and taking measures towards Quality Education but there are many milestones to achieve before going for reaccreditation.

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QUALITY EDUCATION THROUGH IQAC

Mr. Mangesh N Pathak

The Indian higher education system is on the brink of great transformations to cope with global competence. This system is one of the third largest higher educational systems in the world, comprising 795 universities, 39,671 affiliated colleges, 1,015,696 teaching faculty and 23,764,960 students (www.nirfindia.org. 2013e14).

The policy framing work continuously is in progress at the level of state and central government. The overall quality of higher education is the main concern in policy framing and for that it has been made mandatory to obtain accreditation of higher education institutions (HEIs) by the National Assessment and Accreditation Council (NAAC) to improve quality. Many HEIs have been completed and are in process of the first cycle of accreditation in the state and country. Maintaining quality is a matter of longterm initiative; to reach this long-term goal, NAAC has established detailed guidelines from time to time. The establishment of Internal Quality Assurance Cell (IQAC) by accredited institutions (after the first cycle) is a major step in pushing long-term quality standards. IQAC in any institution is a significant administrative body responsible for all quality matters. It is the prime responsibility of IQAC to initiate, plan and supervise various activities which are necessary to increase the quality of the education imparted in institutions and colleges. It can promote and determine quality related activities and issues through various programmes and activities such as seminars, workshops, symposia, conferences, panel discussions, role playing exercises, (model) demonstrations, case studies, academic meetings and any such kind of event or programme for all the stakeholders of the institution. The role of IQAC in maintaining quality standards in teaching, learning and evaluation becomes crucial, and hence the present research is undertaken, though on a smaller scale, to determine the exact status and

functioning of IQAC and its outcome.

1. Hypothesis It is assumed that the IQAC established in the college/institution plays a crucial and significant role in maintaining quality standards in teaching, learning and evaluation. It is also taken into consideration that without IQAC, it becomes extremely difficult to manage the quality system of teaching, learning and evaluation in a college/institutions.

2. Objectives of the study 1. To determine the exact role of IQAC in maintaining overall quality standards in a college/institution. 2. To examine the functioning of IQAC as an administrative quality monitoring body. 3. To analyse and work out various opinions of coordinators and non-members of IQAC regarding the role of IQAC in the development of a college/institution. 4. To find solutions to issues/problems if any are discovered in the working of IQAC.

Results: Both assumptions considered prove positive.

1. The IQAC is a significant administrative body in any educational institution.
2. It contributes to maintaining quality standards in teaching, learning and evaluation.
3. It promotes co-curricular and extra-curricular activities in the college.
4. It is a capable body to administer various academic/educational activities.
5. There is coordination among the stakeholders of the institution, but this still needed more attention and concern to increase such coordination.
6. The IQAC and its coordinator require more autonomy (e.g., academic, financial, and administrative) for better performance.
7. In some institutions/colleges, the IQAC and its coordinator work under pressure of principal and management.
8. The IQAC tries to include everyone in its activities, but sometimes some

individuals are excluded from its programmes.

9. The IQAC should not be replaced by any other body/committee/agency, or the like.
10. The IQAC has a greater role and responsibility in maintaining quality standards in the whole process of teaching, learning and evaluation.

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Role of ICT in Sanskrit Research

Gaurav Devidas Kadlag

In today's world, the use of information and communication technology is inevitable in every area. Technology is changing day by day and improvements are being made to make it more user-friendly, aiding easier and quicker work solutions. Education field is no exception for it. Educational entities, mainly consisting institutes, teachers and students are updating themselves to fulfill the fast-growing needs of this field. On the other side, governments all over the world are engaged in taking individual and collaborative efforts to implement ICT in education and research.

ICT refers to the combination of different technologies which include creation, acquisition, storage, organization, dissemination, retrieval, processing, interpretation and transmission of information to accumulate knowledge and expedite communication. By limiting the focus of this study on role of the ICT in Sanskrit research, further elaboration of the terms 'ICT' and 'Research' has been avoided and the more space is provided for the direct discussion of main objectives.

The use of ICT in science stream has proved its importance already and has become the necessity of it. The use of ICT is also increasing in social sciences since it came into the mainstream education. Many studies show the increasing trend of ICT in social science researches due to the advancements in it. To show the significance of ICT in arts stream, no such study has done yet. Since, social sciences and art share the same structure of the research process, the same hypothesis can be made about the effectiveness of ICT in Art research. No doubt there is a positive impact of ICT on researches in the arts field and scholars too feel the same.

Sanskrit subject has been taken from art field to narrow down the assessment for simplification purpose and to provide specific roadmap for

the discussion. It will not only facilitate the way to enhance the research process in Sanskrit but also to enhance its capacity by generalizing the ICT resources, tools and standards for the Sanskrit subjects.

The use of qualitative method over quantitative is preferred in almost every art subject and Sanskrit is not an exception to it. But, some specializations in Sanskrit like yoga have substantial use of quantitative methods as clinical trials and psychological tests are used. But, this portion is considered as a special case and is excluded. Hence, this study will only include the assessment of ICT's role in qualitative research.

Objectives

To assess the effectiveness of ICT in Sanskrit research;

To identify the general problems occurring to scholars engaged in Sanskrit research;

To bring forward various ICT tools which would help the Sanskrit research;

To suggest the necessary changes in ICT processes to improve the research in Sanskrit subjects.

Methodology –

Purely qualitative research type is used to carry out this study. No survey has been taken to gather the factual information. Many details in this paper are written based on the author's own experience in the field of Sanskrit research and his observations made in different Sanskrit departments in Maharashtra state in India. Other supporting information has been gathered using secondary sources.

The study has been plotted into three sections viz. ICT tools and methods, online databases & their effective use and data management & sharing. This will help to provide the clear understanding of real-time role of ICT in Sanskrit research. All the objectives have been covered for every section and are addressed in the respective sections.

A. ICT tools and methods

Many ICT devices and tools are useful in research process but only the

important tools and methods required for Sanskrit research are discussed here.

1. *Phonetic keyboard layout*

Sanskrit scholars sometimes experience a different kind of problem i.e. ending with blank web-search results. This happens mainly due to the problem of search keywords. Working on internet with Devanagari script and particularly with Sanskrit words needs different skills and special attention while typing in the search fields. This is the time where the phonetic keyboard helps a lot. A phonetic keyboard layout is a setup in which the letters of a language correspond to the keys in the keyboard layout for another language and assumes a one-to-one correspondence between letters in the languages that is based on their sound.

The common used keyboard layout for Devanagari typing is Inscript keyboard layout which means Indic-Script keyboard layout. It is widely used by all types of users in India for Devanagari typing. But there are some problems using the Inscript keyboard. The user friendliness of phonetic keyboard over inscript keyboard can be understood by below comparison.

Phonetic Keyboard Layout	Vs	InScript Keyboard Layout
No need of separate learning		Learning is needed to know the keys
No labeling required to keyboard		Labeling is required in the initial stage
Software installation is must		Software Installation may be required
Comes with preinstalled fonts		Font installation is required
Changing font is easy		Changing font may break the characters
Font works almost in every device		Font installation is must in every device
Uses encoding method		Uses direct typing method
Gives moderate accuracy		Gives good accuracy
Moderate typing speed		Fast typing speed
Works well on internet		Not so web friendly
Easy to switch between two scripts		Need many steps to switch between the scripts
No dependency on steno		Chances of dependency on steno
E.g. Baraha, Google typing etc.		E.g. Krutidev, Shivaji, Shree etc.

Fig. Phonetic vs InScript comparison

From above comparison, it is observed that phonetic keyboard layout is very helpful for research scholars. While both the tools need to purchase, it is always better to go with the better one. It is true that phonetic keyboard lacks in some points

2. Transliteration tools

Many of Sanskrit scholars aren't aware of the term 'transliteration' and its usefulness in research. Transliteration is the process of conversion of a word written in one script to another. The use of diacritics solves the problem of uneven number of characters in two writing systems. For the ease with working and for standardization purpose, transliteration is done widely all over the world. The transliteration allows user to write in regular Latin alphabets with diacritical marks.

For e.g. The verse 'ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्' is transliterated into 'Īśāvāsyamidaṃ sarvaṃ yatkiñca jagatyāṃ jagat' by using diacritical marks.

It is a well-known fact that Sanskrit studies are not limited to India and researchers from outside of India have been actively participating in the same from more than a century. The work done by these scholars is available on the internet, uploaded in transliterated form. But due to lack of knowledge about this, scholars, many times do not get desired material. Transliteration is useful in all stages of research from data collection to publication of the research.

It is also widely used in library networks and the digital libraries. Book information is usually typed with diacritical marks in such libraries. When scholars enter the keywords in Devanagari font, they do not get desired results as the search engine cannot match the search entry with the database. For e.g. If the scholar wants to search the book or article containing the word 'ईशोपनिषद्' and it is stored in the database in transliterated form as a 'Īśopaniṣad', then search engine may not be able to match the words and this article may be omitted from the results.

There are several standards are used all over the world for transliteration. ISO 15919 and IAST are most widely used. ISO 15919 "Transliteration of Devanagari and related Indic scripts into Latin characters" is one of a series of international standards for romanization by

the International Organization for Standardization. It was published in 2001 and uses diacritics to map the much larger set of consonants and vowels in Brahmic scripts to the Latin script.

The International Alphabet of Sanskrit Transliteration (I.A.S.T.) is a transliteration scheme that allows the lossless romanization of Indic scripts as employed by Sanskrit and related Indic languages. For the most part, IAST is a subset of ISO 15919 that merges: the retroflex (underdotted) liquids with the vocalic ones (ringed below); and the short close-mid vowels with the long ones.

Optical character recognition (OCR)

Optical character recognition (OCR) is the mechanical or electronic conversion of images of typed, handwritten or printed text into machine-encoded text. Scholars can quickly convert the rare documents in printed forms into their thesis. There are many advantages of OCR for Sanskrit researchers like increased efficiency and accuracy. As there is shortage of Sanskrit steno and their rates for typing are on higher side, OCR and STT (discussed below) are very useful. This tools not only save time but also money. Below figure shows the real-time conversion of Sanskrit text.

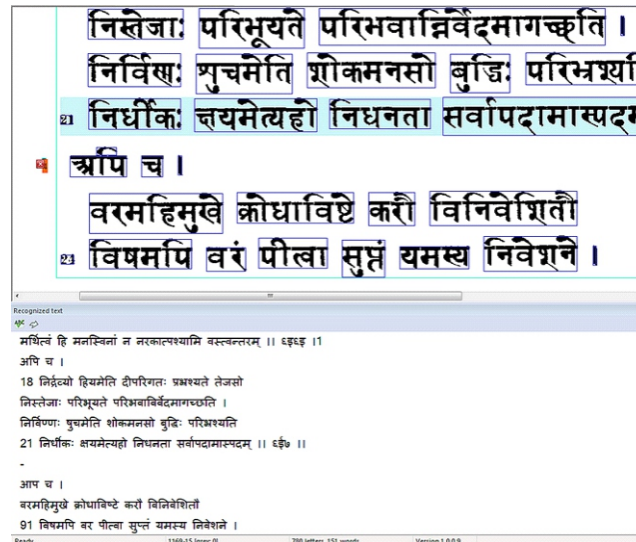


Fig. OCR conversion process

Text-to-speech (TTS) and Speech-to-text software

Speech Recognition can be defined as the process of converting speech signal to a sequence of words by means of algorithm implemented as a computer program. There are lots of benefits of STT software in daily life, not only to deaf and dumb people but for able people also. Especially when there is low or no manpower to help. STT engines for Sanskrit language are in development phase but few tools are available which can help scholars.

Text to Speech (TTS) software work in reverse algorithms of STT and produce audio output after given input in word form. There is a vast scope for research scholars to work in this area with collaboration of IT professionals.

Camera scanners

Data collection phase is vital for any research and for Sanskrit scholars it is a challenging task. Many times, they have to copy the content which is in rotten condition like old manuscripts, letters, books etc. Xeroxing may not be the option every time. In such situations the applications which work on both android and iOS platforms can be used. These applications are commonly known as Camera Scanners. The raw image captured by camera is imported to the application and scanned same as physical scanner. The comparison is shown in below image before and after scanning the manuscript folio initially captured by an average mobile camera. The difference can be noted and improvement after scanning can be seen.

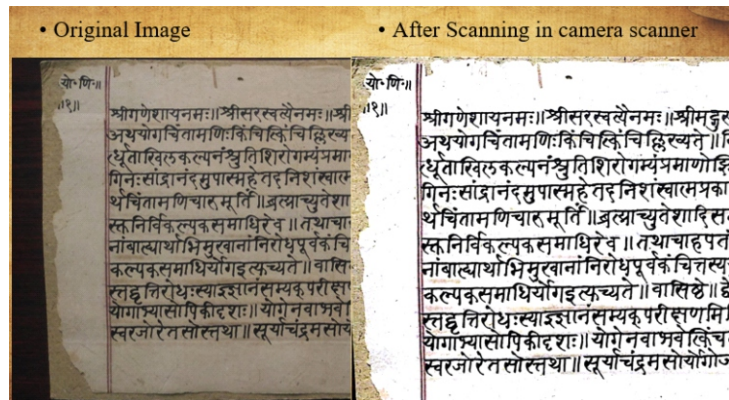


Fig. Scanning image with Camera Scanner

B. Online databases

Internet based databases like websites, forums, blogs, storage houses, portable document files etc. are new age resources which come for researchers' help in their rush time. But, the internet is full of junk and many times it can mislead the researcher. Hence, gathering appropriate information is very important as well as difficult task in the whole research process. It is always better to know the specific portals from where a researcher can download bunch of the information. Some of such portals are discussed here briefly.

a) Open access file sharing portals –

www.sanskritdocuments.org is a website for compilation of Sanskrit Documents displayed in Devanagari, other Indian language scripts, and IAST transliteration format. Every document is available for download in all three formats as per the availability without any registration process or fees.

www.archive.org is a huge non-profit library of millions of books and other files which provides completely free access to all this content in more than three formats. Material related to almost every specialization in Sanskrit is available on this portal. This website also holds digitized copy of some manuscripts.

www.jainlibrary.org website shares the similar structure as sanskritdocuments.org site. Only the difference is in the registration process. The content here is also free but the researcher needs to register with them first to download. This database is limited to the literature related to the Jain philosophy.

These are the few examples of some stable sources where the Sanskrit documents are stored in organized way. There are many other sources available on internet in which the documents are unorganized and are stored temporarily e.g. google drive.

b) Dedicated portals for manuscript search –

www.bharatiyakritisampada.nic.in is the largest database of manuscripts information, started and maintained by Govt. of India. Continuous updation of this database is being done by the handlers.

c) Literature database –

www.panditproject.org is a digital humanities project with a unique and ambitious task: to create a database for the vast world of South Asian letters. It includes 53,155 entities as of now and increasing.

opac.nationallibrary.gov.in is the Online catalogue of National Library of India. It is the Bibliographic and full-text database of print and electronic resources, comprising books, databases, Indian and Foreign Official Documents, reports, maps and more. Every resource stated above and stored at National Library, Kolkata can be found on this portal. It is very important for the Sanskrit scholars to know this portal because, there are higher chances of getting rare books through this.

Data storage and management –

The second most important thing in data collection is to store the collected data safe and easy to find. Computer damage, hard disk crash, theft of pen drives etc. are the common causes of losing the data. Hence, it is necessary to store data which will be available easily to avoid last minute rush. The simple way to store and edit data is storing it on cloud.

Cloud Computing –

Cloud computing is shared pools of configurable computer system resources and higher-level services that can be rapidly provisioned with minimal management effort, often over the Internet. The commonly used cloud storage services are Google Drive, iCloud, One Drive, Dropbox. Recent development in cloud computing also allows user to edit the data online only. The popular cloud computing applications are Google sheets, Evernote, Enotes etc. After the revolution in internet networking services in India, the internet is cheaply and very easily available. Sanskrit Scholars should take the advantage of this and should start using these applications to make their research effective.

Conclusion:

Use of ICT is not a new thing for research in science branches. Not only academic researches are being done using advanced ICT methods but also commercial researches are carried out with the help of different ICT

techniques. In the era of continuously improving technology, research scholars and institutions engaged in Sanskrit research must be aware of the latest ICT tools which can make the research effective and efficient. The publication of completed research is as much important as carrying out research. ICT helps lot in this case. These are only few techniques with which Sanskrit scholars will found an ease. There is huge scope to embed the ICT in Sanskrit research.

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EDUCATION – THE NECESSITY FOR BRINGING THE SOCIAL CHANGE

Prof. Lalita Chandratre (Joshi)

Abstract

*'Education' is one of the intervening variables in the phenomenon of social change. 'Durkheim' conceives of education as "the socialisation of the younger generation". According to James Welton, education consists in "an attempt on the part of the adult members of human society to shape the development of the coming generation with its own ideals of life." As Samuel Koenig has pointed out, it is a "process whereby the social heritage of a group is passed on from generation to another ". Educate on can also be understood as a factor of social change. The role of education as an agent or instrument of social change and development is widely recognised today. Education can initiate social change by bringing about a change in the outlook and attitudes of man¹ - **Pranav Dua***

1. Introduction:

Today the issue of education has become very complicated. Today's education is not a straightforward matter anymore and it calls to be looked at it very carefully. Education is not just limited to teachers, students and parents, but it relates to the society at large. Education is going to create the next generation and naturally all civil rights will be transferred to the tomorrow generation. Hence, making the next generation empowered is need of the hour. Naturally, education is a major matter of concern for one and all².

Davis "By social change is meant only such alterations as occur in social organization, that is, structure and functions of society."

Gillin and Gillin: "Social changes are variations from the accepted modes of

life; whether due to alterations in geographical conditions, in cultural equipment, composition of the population, or ideologies and whether brought about by diffusion or invention within the group."

Jones "Social changes are a term used to describe variations in, or modifications of any aspect of social processes, social patterns, social interaction or social organization."

Fairchild: "Social change means variations or modifications in any aspect of social processes, patterns or form."

Jenson: "Social change may be defined as modification in the ways of doing and thinking of people."

MacIver and Page "Change in social structure is social change." Social structure is the network of relationship in a society involving social status, social roles and social norms.

Dawson and Gettys "Cultural change is social change, since culture is social in its origin."

Merril and Eldredge "Social change means that large number of persons are engaged in activities that differ from those which they or their immediate forefathers engaged in sometime before. When human behaviour is in the process of modification, that is only another way of indicating that social change is occurring."

Ginsberg's view "By social change I understand change in social structures such as the size of a society, the composition or balance of its parts or the type of its organization."³

2. The purpose of education:

The education policy and approach towards education is so much changed today, that a need for brainstorming over 'What is quality education?' arises. Since British era, many commissions and committees were appointed to mull over the subject of education. The process of contemplating on education is ongoing.

- What is education?

- What should be the policy for education?
- What should be the medium of instruction in education?
- Education is for whom?
- For how many people and for what?
- What are the purposes of education?

All these questions are discussed since ages. All these questions are being discussed in India in depth in the past as well. The education system was brought to us by the British and was of very limited purpose. It was based on 'the trickling theory,' hence the English education methodology could not reach to the grassroot level and ordinary people were deprived of it. The British projected that they are opening the floodgates of education to this poor country, but it was not available to everyone.

3. The need of providing education:

Whether education should be provided using English medium or not? Whether the subject of science should be taught or not? Whether our religious traditions will be protected from the wave of science? There were many discussions on such questions. From the times of great thinkers like Mahatma Phule till now the matter of education is being discussed ceaselessly. After independence, there were many challenges before our country. There was a need of new education system. And Gandhiji opted for 'basic education' based on this thought. But the issue of education is a matter of deep thinking and contemplating for sure. Education cannot be delivered sans infrastructure facilities. The delivery of education needs many supporting things like teacher, curriculum and even buildings. To fulfil these needs capital is required, and it is definitely scarce. Many thinkers have expressed their concern about education due to this major issue.

4. Social change and education:

The social change is brought by the education. Society is changing constantly. But when some changes are made deliberately, then they are called as 'Social changes'. How education helps in bringing the social change? What is the share of education in social change? Education is one of

the many factors needed for social change, still education is the fundamental factor for bringing the change. Along with knowledge, values are also inculcated when education is imparted.

The next quotation clearly highlights the importance of education - "If you want to plan for year, then sow grains. If you want plan for next ten years, then plant trees and if you want plan for next one hundred years, then educate people."

Money is to be earned for daily livelihood. But there are things beyond earning one's bread and only education can help in reaching to that higher aim.

Currently education is going through a continuous change. Today, the education sector is in big dilemma. The policies in the educational sector are constantly changing. With the changes in government, education is also gets affected. Ideally whichever government is in power, education should be delivered in a consistent and impartial manner. If one wants to decide the fate of tomorrow's education, then a certain direction for education sector should be decided. The education cannot be considered in a standalone manner, but it needs to be considered with reference to economical, political, cultural and social frame works.

The people below poverty line in India, are also below the desired literacy level. Illiteracy and poverty form a vicious cycle. To break this vicious cycle, effective tools need to be utilised.

5. Conclusion:

If one wants to fight with poverty and become self-reliant then education is a must. Education will strengthen the democracy. Apart from helping to earn the livelihood, education should help in fortifying the democratic society. If any country wants to become strong economically, then the literacy level of that country should be at least 70 percent. Education is the most powerful tool for development. For increasing the standard of life, education is essential. The government should spend more on the education.

Because of globalization new issues are raising their head. Now, parents

should be included in the education process even more. The standard of primary education will not increase unless parents participate in it. Today, there is a need to create the atmosphere of trust and enthusiasm in education sector. The issues in education are not just related to the education field, but they are also created to the changing economic and social spheres. Along with the formal education, informal education is also needed. The UNESCO has offered the concept of 'lifelong education and learning society' to the world. According to it, the entire society should become a learner and for that the two concepts – 'student centric education' and 'knowledge centric society' need to be accepted. Then will not be economic improvement sans education. There is close relationship between the spreading the prime education and reducing the child labour issue. Today we are facing the issue of child labor, because they are deprived from education. Education should not be used profiteering. Education aims at the development of an individual and the society. Education should provide the necessary skills for earning one's livelihood. The suitable work culture will be developed if the aim of 'learning to do' is maintained at all times. Today's education system does not understand about 'how to learn' and that issue needs to be resolved on a top priority.

Our national integration cannot happen without social integration. For that a feeling of brotherhood for others should be developed in everybody mind. Every person needs to learn the art of living. The prime purpose of the education is to teach everyone this wonderful art of living.

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QUALITY IMPROVEMENT IN HIGHER EDUCATION WITH SPECIAL REFERENCE TO SANSKRIT

Prof. Kavita S. Holey
Mr. Rajendra D. Meshram

Abstract

In order to enhance the quality of Higher Education, it is the need of the hour to have more finance, better awareness and revamping of implemented strategies. Education is the back-bone of our country. It is an effective instrument to national human resource development. Now a days most of the institutions of the higher education are striving for the quality improvement. Quality improvement is slow and continuous process. The development of nation is depending upon the quality of its education. A high quality education system is a pre-requisite for our country to achieve global excellence. The Government is also undertaking various measures to improve the quality of education. Quality improvement is the collective work and team work. Single person or institution or only government can not improve the quality of education. We all have to work on the same lines.

Improving the quality of Sanskrit higher education is a challenging task. Sanskrit Literature is very vast and wide. Most of the Vedic literature is in the form of poetry. But the modern Sanskrit literature includes poetry, prose, drama, mathematics, philosophy, jyotish, history and politics. The Sanskrit literature is not merely the net of the words, but it is the flow of eye opener thoughts. Sanskrit literature is world famous. Indian philosophy written Sanskrit speaks about the real meaning of life. With the knowledge of soul man could achieve eternal goal and with the knowledge of metaphysics man could experience heavenly happiness. Sanskrit literature is inspirational and motivating not only to the common man but also to student community. The quality improvement in respect of Sanskrit higher education is possible through various means such as traditional method, residential schools, spoken Sanskrit campaigns, and imparting quality education since primary level. The traditional method is more effective to improve the quality of Sanskrit education.

1) Introduction :

- In our country, in ancient times, Sanskrit Education was imparted in Gurukulas. There were no formal schools for Sanskrit Education. Sanskrit was considered as a spiritual and holy language and language of Gods as Devavani. Sanskrit is the backbone of Indian culture. Sanskrit is not only a language but also it is a lifestyle of India.

- It is also a matter of regret for us that, peoples reads translations of Ramayana, Mahabharata, Bhagvadgeeta, Yoga, Yurveda, Philosophy, Jyotishashastra etc. without its language i.e. Sanskrit. They read all these literature in translated forms and not in Sanskrit. The knowledge of Sanskrit getting translated in other Indian languages and the knowledge is going to other languages and thus the literature of these languages is growing rich.

2) Objectives :

The objective of this article is to find out the best effective way of teaching-learning to improve quality of Sanskrit higher education.

3) Key Words: Sanskrit, Method, Veda, Teaching, language, higher, education, quality.

4) Methodology : Descriptive method.

5) Discussion :

Historical Background of Sanskrit Language :-

Dev-Vani Sanskritam is the one of the oldest languages over thousands of years. It is also called Dev-Vani, the language of gods as it is said that Bramha introduced this language to the Sages of celestial bodies. It is believed that the Sanskrit language came from Indo-European language family of Indian subcontinent. It was only in the 18th century, a similarity between Sanskrit, Latin and Greek was found which made the think tank of the world to study and discover the relationship of all Indo-European languages. Vedic Sanskrit was the earliest form of the Sanskrit language approximately around 1500-200 BC, when knowledge was handed down through the generations orally. In this period there was composition of hymns, poems, puranas of which some form sacred scripts of Hindus. The

oldest known text in Sanskrit, the Rigveda, a collection of over a thousand Hindu hymns, the Sama-veda is the veda of chants, the Yajur-veda the veda of Prayers, the Atharva-veda contain the lore of the Atharvans. Sanskrit literature forms an oldest stage for millions of years. Sanskrit is written in the Devanagari and Brahmi based scripts. Sage Panini's Sanskrit grammar called Ashtadhyayi produced around 4th century BC give the details of how the language works and forms the basis for modern Sanskrit Grammars.

Importance of Sanskrit :-

It has been attested that one of the first written records may have been in Sanskrit. It was probably the texts that make of the Rigveda, which is a collection of Hindu hymns that dates back to ancient times. Though there are not strong evidences in support but even though Vedic Sanskrit was purely spoken language, complete memorization in order for proper pronunciation was crucial, so we can safely say that the written accounts we have now were most likely the same as the ones then.

Sanskrit is the philosophical language for a few religions. Besides its importance to Hinduism, Sanskrit is also a philosophical language used in Jainism, Buddhism and Sikhism. The population of Jainism is 1% of total population of India. Sanskrit was their one of the main language which they used to write their literature. The main language of Buddhism was Prakrit at first, but later Sanskrit was adopted.

Sanskrit had a huge influence on other languages. It is one of the most popular language in India today. Hindi is hugely influenced by Sanskrit and is in fact a register of the Khariboli dialect that has been 'Sanskritised'. If a look is taken at the modern Indo-Aryan languages, it will found that many of them directly borrow grammar and vocabulary from Sanskrit. Beyond those of modern India, other languages in nearby regions such as Sino-Tibetan, Austronesian, South-east Asian shows Sanskrit influenced as well.

Objectives of Sanskrit Education :-

Sanskrit being the life line of the spiritual consciousness of India, it gives the divine message of world peace and prosperity. In order to preserve our rich tradition and pristine glory it is essential to study Sanskrit and related literature. The objective of the Sanskrit education should include

propagation of shastric, literary, Indological and scientific speciality of Sanskrit language; promotion of research in various branches of Sanskrit literature; establishment of literary, cultural, moral and sacramental importance of Sanskrit in the present social context and values and bridging between ancient wisdom and modern knowledge.

Ancient Indian Methods :-

Ancient Indian Method i.e. Traditional method was the method for Sanskrit education also. Another name for this method is Gurukula system. The students were taking Education by residing in Gurukulas. This method is very useful and effective method for Sanskrit education. This method has some advantages such as cordial relation between teacher and student i.e. Guru-shishyaparampara, personality development in right direction, to protect the Indian culture. This system has some dis-advantages also such as there was no choice to the students, tiresome education, lack of imagination power, lack of physical exercise etc.

Western Methods :-

With the starting of British rule in India, gradually Western methods of teaching and learning were introduced in schools for teaching not only the modern sciences but also to teach modern languages and even classical language like Sanskrit. The Grammar-Translation method which was popular in Europe for teaching classical languages such as Latin and Greek was adopted for teaching Sanskrit by many. In Grammar-translation method, sentence construction corresponding to different grammar rules are taught and students are also taught to translate them into their mother-tongue. Westerns adopted this method for learning and understanding Sanskrit language and Indians followed this trend till now. Many Sanskrit teaching books were written based on this methodology starting with R.G.Bhandarkar's first and second Book of Sanskrit and so on.

Quality Improvement in Higher Education

1. To improve faculty position, quantitatively and quality in order to impart quality education to the students.

2. It is necessary to implement periodic assessment structure from KG to PG compulsorily.
3. In order to improve the quality of higher education, it is necessary to improve and maintain the quality of school education, only then it is possible to improve the quality of higher education.
4. It is the responsibility of all the regulatory authorities of schools, colleges and universities to focus on maintenance of quality standard.
5. Government should provide all possible financial support to the educational institutions for infrastructure in order to maintain the quality of education.
6. To improve the quality of education at any level, innovations should be encouraged.
7. Curriculum of all institute imparting same course should be same all over the country. It should not differ from institute to institute. It should be flexible and innovative as per the need of hour.
8. The use of ICT could be helpful in order to improve the quality of education, knowledge creation and knowledge transformation.
9. The quality is not achieved suddenly. Hence it is necessary to undertake the measures to improve the quality of education from primary level and also needs to maintain it.
10. The Government of India has initiated various measures to improve the quality of higher education. It is on the part of the educational institutions of higher education to take the advantages of various schemes and plans of the government.
11. On the same lines UGC has undertaken various measures for maintenance of standards in teaching, research and quality assurance in Universities, Deemed Universities & Colleges through framing various regulations, formulating several schemes and disbursing grants to the eligible institutions for improvement in quality and reforms in Higher education.

Quality improvement in Sanskrit Higher Education:-

1. Sanskrit Education should be introduced from primary level in the school.
2. Sanskrit should be taught only through Sanskrit and not through any other language.
3. The language should be taught at the initial stage and grammar should be taught later on. The Grammar should be taught through the Sanskrit language.
4. Gurukula system or Traditional system or Pathashala system is very effective for the quality education of Sanskrit.
5. The quality of Sanskrit education can be enhanced by organizing Sanskrit speaking camps for the student at institutional level.
6. Conversation and communication through Sanskrit should be adopted in the campus of the institution and in the class-room
7. It is essential to conduct programs through Sanskrit, such as introductory speech, comparing, vote of thanks etc.
8. At the initial stage use if simple Sanskrit should be introduced to the student and not simplified Sanskrit.
9. Organization of Group discussion, debate competition, workshops, seminars & conferences exclusively for students through Sanskrit.
10. Periodical assessment and valuation of teaching and learning is essential.
11. A dedicated one hour daily should be kept reserved in time-table for Sanskrit speaking class.
12. Writing Sanskrit quotations and sayings of great personalities on walls and black-board for the knowledge of students.
13. In order to encourage and attract maximum number of students for

Sanskrit education, at the initial level moral stories and value education in Sanskrit should be introduced.

14. In order to improve quality of Sanskrit Higher Education it is essential to maintain quality from the primary level. Quality is not improved suddenly. It is slow and continuous process.
15. Study of Sanskrit language can be improved through listening of stories, speeches, dialogues, news, dramas, songs and shlokas.
16. It is very difficult to maintain quality of Sanskrit Higher education. In order to maintain quality, it is essential to maintain quality at each levels such as primary, secondary, higher secondary level etc.
17. To improve the quality of Sanskrit education, it is essential to undertake teaching in Sanskrit and writing answers in Sanskrit only. It will be very helpful to improve the quality of Sanskrit education.
18. It is on the part of teachers to take efforts to teach effectively and attractively and use of ICT wherever necessary.
19. The speaking of Sanskrit language should be encouraged in class room, in the common room and in staff room.

6) Conclusion :

The quality improvement is a collective process. It is not possible for the single Government agency, institution, teacher or student. All the constituents have to take efforts on the same lines in order to achieve the goal. The quality improvement is the slow process and its result could not be get instantly, hence the periodic assessment is very essential.

There are various methods which can be applied to improve the quality of Sanskrit higher education. The factors responsible for improving the quality are traditional system of education, Spread of simple Sanskrit and popularize it among the masses, spoken Sanskrit campaign and undertaking and adopting various plans and schemes of government in order to improve the quality.

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ETHICS IN RESEARCH

Miss. Vaishali S. Sambre

Abstract:

Research that involves human subjects or participants raises unique and complex ethical, legal, social and political issues. Research ethics is specifically interested in the analysis of ethical issues that are raised when people are involved as participants in research.

Research ethics provides guidelines for the responsible conduct of research. In addition, it educates and monitors scientists conducting research to ensure a high ethical standard.

Research Ethics is defined here to be the ethics of the planning, conduct, and reporting of research.

This paper includes Research Ethics, objectives, code of ethics etc.

Keywords: Research Ethics, code of Ethics

Introduction:

Ethics is the division in the field of philosophy that deals with values and morals. Ethics are broadly the set of rules, written and unwritten, that governs our expectations of our own and others' behavior.

Ethics is rooted in the ancient Greek philosophical inquiry of moral life.

Objectives:

- To introduce Ethics in research

- To know the code of Ethics

There are three major approaches to Ethics-

- **Deontological Approach-** states that one should identify and use a Universal code when making ethical decisions.
- **Ethical skepticism-** states that concrete and inviolate ethical or moral standards cannot be formulated.
- **Utilitarianism-** stating that decisions about the ethics should be based on an examination and comparison of the costs and benefits that may arise from action.

Research that involves human subjects or participants raises unique and complex **ethical**, legal, social and political issues.

Research ethics is specifically interested in the analysis of **ethical** issues that are raised when people are involved as participants in **research**.

What is Research Ethics?

Research Ethics is a universal set of principles governing the way any research involving interaction between the researcher and other humans or human issue or data relating to humans, is designed, managed and conducted. In preparing a research project, the dignity, rights, safety and well-being of human participants must at all times be considered, respected and safeguarded.

There are three objectives in research ethics:

- 1) To protect human participants.
- 2) To ensure that research is conducted in a way that serves interests of individuals, groups and/or society as a whole.
- 3) To examine specific research activities and projects for their ethical soundness, looking at issues such as the management of risk, protection of confidentiality and the process of informed consent.

Principles of Research Ethics:

Research ethics focus on the moral principles that researchers must follow in their respective fields of research.

Research ethics are based on **three fundamental principles:**

- 1. Respect for Persons**
- 2. Beneficence**
- 3. Justice**

Ethical challenges are embedded in many dimensions of research, including

- Collection, use, and interpretation of research data
- Methods for reporting and reviewing research plans or findings
- Relationships among researchers with one another
- Relationships between researchers and those that will be affected by their research
- Means for responding to misunderstandings, disputes, or misconduct
- Options for promoting ethical conduct in research

Codes of Ethics:

Government agencies who fund or commission research often publish codes of conduct for researchers, or codes of ethics.

For example, the US National Institutes of Health (NIH) and Food and Drug Administration (FDA) both publish ethical codes.

Most ethical codes cover the following areas:

- Honesty and Integrity

- Objectivity
- Carefulness
- Openness
- Respect for Intellectual Property
- Confidentiality
- Responsible Publication
- Legality
- Animal Care
- Human Subjects Protection
- Integrity

There are many other activities that the government does not define as **"misconduct"** but which are still regarded by **most researchers as unethical includes:**

- Publishing the same paper in two different journals without telling the editors
- Submitting the same paper to different journals without telling the editors
- Using data, ideas, or methods you learn about while reviewing a grant or a papers without permission
- Giving the same research project to two graduate students in order to see who can do it the fastest
- Failing to keep good research records
- Failing to maintain research data for a reasonable period of time
- Not reporting an adverse event in a human research experiment
- Exposing students and staff to biological risks in violation of

institution's biosafety rules

- Sabotaging someone's work
- Stealing supplies, books, or data
- Making unauthorized copies of data, papers, or computer programs

Dos and Don'ts of Research Ethics:

Do's	Don'ts
Maintaining a good record of all your research activities and report your data as carefully and objectively as possible.	Fabrication, manipulation or misrepresentation of data.
Disclose financial or personal interests that may directly/indirectly affect your work.	Deceiving research sponsors, colleagues, or ethical committees by having bias in data interpretation, peer review, or personnel decisions.
Treat animals with care and respect when studying them in your research and adhere to ethical guidelines.	Use any external research data (published or unpublished) without permission.
Respect intellectual property, privacy, and confidentiality and give proper credit for any contributions from other researchers.	Support irresponsible publication practices. Your main goal should be to advance science and share your knowledge within the community.

Ethics governs not just the treatment provided to the research participants but also to the researchers.

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ASTROLOGY FOR CAREER GUIDANCE

Kalyani Dinkar Dahale

Introduction

As we all know, astrology is a science as well as an art. The science that evaluates the position of the objects evolving in the space and art that draws conclusions and predicts their resultant effects on living and non living things on the earth.

Where all these things are predicted and as astrology or Jyotish gives that fore site to human beings, how can our career guidance remain untouched??

In this era of competition newer technologies many new emerging career fields are introduced. To cope up with this competitive world we have to choose a perfect suitable career field because building a career is not a trial & error type game, here you have to select right path at right time.

Thus people are turning to get an astrological guidance to select an appropriate career field for their wards.

Key words –

Lagna, Lagnesh, Dasham bhava, Dashamesh, Navmansha, Vargottama

Needs and Objectives –

- 1- The correct job title gives you satisfaction in all aspects earnings, social aspect as well as metaphysical perceptions.
- 2- Mere degree completion is not sufficient
- 3 – But background check by astrological phenomenon based on scientific calculations of jyotish definitely helps to achieve this objective

Methods & Procedures –

Principles of “Karmajeevphaladhyay of Phaladeepika” by Mantreshwar Bruhadjjatak by Shri Varahamihira covers the aspects of career selection. In both of the texts Lagn bhava, rashi of lord of 10th house are taken into account. I found few with reference to this which is as follows

अर्थाप्ती पितृजननी सपत्नमित्रभ्रातृस्री भृताकजनाद दिवाकराद्याएहि :

होरेन्दोददर्शमगतैरविकल्पनया भेद्वरकास्पदपतिगांशनाथवृत्त्या ।।

It means Lagna (भ), Chandra(इंद्र), Surya(अर्क) from these three the lords of 10th houses from all these three present in which navmansha that type of career field gives money to a person

It is said in the text that first of all lord of 10th house taken into account to suggest a career field because it is considered first “**Dhandata**” by our Acharyas

How much a person earns money from his/her career it will be decided by the position of Navmansha in which the lord of 10th house is present i.e. if it is in its friend's rashi or they are enemies

The other sources from which a person gets income are decided by the lord of 2nd house 11th house, and 1st house and other grahas present in these respective houses.

Case Study:-

1) Date of birth 28/10/1986

Time of birth 00.45 am

Place of birth – Yavatmal

1) In above kundali lord of 1st house is present in 10th house is Chandra

2) From Chandra there is mangal in 10th position i.e. in 7th house and it's exalted position

3) Chandra & mangal are **Vargottam** in navmansha chart

4) Chandra indicates the job or type of work is related to vanaspati (plants)
i.e. Ayurveda

5) Mars also indicates type of work is related to medical field like surgery

The present kundali is of a lady Vaidya i.e. Ayurvedik doctor

2) Date of birth 24/07/1952

Time of birth 5.30 am

Place of birth Barshi, Dist –Solapur

1) This kundali belongs to a Professor of Indian Philosophy

2) There is Lagna (ascendant) rashi mithuna (Jaimini) thus Dashamesh is guru because there is Meen rashi in 10th house

3) As Jupiter is the lord of 10th house it shows the occupation of jataka related to teaching

4) There is again Lord of 10th of the 10th house is Jupiter as there is dhanu rashi in 10th house.

From all these aspects the jataka is distinctively carries the qualities to be a professor

Conclusion

1) Astrology has brief theories to touch each and every aspect of life

2) Astrological theories are applicable and acceptable in each era

3) It can guide people to select a right way of career in right time

4) Some unpleasant circumstances like being depressed, suicidal activities can be avoided to happen in society.



I.C.T. AS A TOOL FOR THE DEVELOPMENT OF KAVIKULAGURU KALIDAS SANSKRIT UNIVERSITY, RAMTEK : A STUDY

**Prof. Kavita Holey
Mr. Rajivranjan D. Mishra**

Abstract: -

Information & Communication Technology (ICT) services as well as resources is plays an important role in many parts of human life. Availability and accessibility of information in making optimal decisions at the right time is important. At the present time, the development of ICT is possible to make easy for teachers, students, researchers and employees to work with relevant information from the available resources on the Internet. Now our world also called knowledge society and the recent revolutionary developments in Information and Communication Technology (ICT) have changed where Information is more globally shared and freely accessed than ever before and its advancements affects all aspects of our life, including Education of Sanskrit Language Teaching-learning process and the work culture of employees of the Sanskrit University. Since ICT development initiated in the Sanskrit University, it positively impacts on teaching learning process. Sufficient Support system and man power for getting the effective services of related to ICT and with its infrastructure by which the Universities like traditional courses and programs also get benefitted.

Keywords: ICT; Internet; Digitization; Digital; Sanskrit; Education; University

Methodology: Analytical

Introduction:

This paper discusses the significance of Information and Communication Technologies in the Sanskrit Universities. With the help of ICT and its equipment Sanskrit teaching learning and administrative work culture has

changed rapidly in the University. When we thought what is ICT and is it helpful to providing best education to our new generation in a feasible way or help university employees to get skill for their respective nature of job. In this type of thinking first an ICT is a tool, devices, software's like application software by which Information exchange and people communications are made easier for the teachers, students, users and employees and it is also impacts on the Universities work culture. The paper throws light on the effective use of ICT by teachers, students, researchers and employees of the University and challenges for implementation of ICT in the University. Also to analyze in the view of implementation digitization in every part of the University like, Examination reforms and Library management etc. has adopted the ICT as widely acceptable perspective for their sections development from the last five to six years. In this new digital era, is there users are using the digital content instead of paper based contents providing through ICT based infrastructure. Is the digital literacy fulfilled the Universities desired aims and helps to increase skill of employee's?, These answers are very difficult to find out, but yes some of the major problems can be solved through the digitization with the help of ICT and its Infrastructure.

Content:

The development of ICT in education has given rise to new concepts and realities that are now become globally accepted. The theory of socialization in Sanskrit higher education dependent on parameter for paradigm is mostly technology intervention and also for several Sanskrit students has a method of socialization available to them. In case of social and transaction gap in time and place in Sanskrit higher education, ICT changes this scenario. Several Sanskrit higher educational institutions have acquired and deployed ICT into their services. An example of these Sanskrit higher educational institutions is Kavikulaguru Kalidas Sanskrit University, Ramtek.

Kavikulaguru Kalidas Sanskrit University, Ramtek is Established by Govt. of Maharashtra in the year 1997 and its vision to Commitment for the Educational and cultural needs of the Society, to impart knowledge in various branches of Sanskrit & Indology, to study Indian Culture, Languages, Philosophy, Fine Arts, to add skills in Foreign Languages, to study Social Science, to promote research of Sanskrit through simultaneous promotion of other languages in India and abroad that have enriched the

study of Sanskrit. And its mission to create a Center of Excellence for the conservation, creation, advancement and dissemination of knowledge, to be well-equipped to take up challenges of the enormous change taking place all around and committed to empower its faculty and students to contribute meaningfully to social development and progress, to create the generations of citizens who are academically sound socially conscious spiritually well trend and morally upright.

The University is established in Ramtek and its academic programs running at Nagpur NIT campus, the distance between these two places of approximately 50km., from the academic year 2018-19 the major activity related to teaching and learning is going on from Ramtek Campus. In the year 2011 university get connected to 1GBPS internet link of NME-ICT project of Govt. India. By this NME-ICT Link Teachers and students of University can access the contents of related subject and others, also the Portal managed by Govt. of India ministry like Sakshat & Software's like A-View are easily accessible for them. Computers and Internet Facility provided for Teachers and Students enhance the quality and speed of the work. MoU with MKCL for enrolment, admission and examination related work. University had less than 25 computers and Laptops in the year 2012 which is scattered in the above mentioned two places and only one technical person is in the University to operate, handle, make suggestion regarding technological infrastructure. In the year 2012 IT infrastructure is available in the University like, for Library SOUL 2.0 application and database server, Finance section has Tally Accounting Software, the University Website is Operational, and Examination Section has In-house paper printing facility with the help of computers, etc. are helping to their respective work. In 2013 to 2017 University purchased, more than 45 Computer, Laptop and servers with built-in OS and application software's, Copiers, 02 No. of Cisco Video Conferencing Devices, etc. IT infrastructure for providing the better services to students and Teachers of University. And till the end of year 2018 University has more than 100 Desktops & Laptops to achieve be a part of IT sector professionally even though it not a Technical or professional University. Video conferencing device help teachers and students of the University to make smooth their teaching learning process to go beyond the barrier of distance of the premises. It is also found helpful to administration to conduct meetings from both places without reaching the one another. In

the University there is also Mini Planetarium (Taramandal) which is moving planetarium of the Vedang Jyotish Department. Students get a chance to observe the sky directly and study the shastra. With its mobility it can be reach in anywhere without any barrier, and through it the benefit can be gain by the students. Examination Reforms in the University 100% result is declared in time between 30-40 days. External and internal examiners in the semester System. Choice Based Credit System from the year 2015-16. Final degree certificates with seven security features, a copy of answer sheet to students on demand, all mark cards and certificates are computer program generated to high security imprint. University has created a tremendous example for the implementation of recommendations, out of 43 recommendation of Rajesh Agarawal Committee 34 are extensively implemented 5 are not applicable and 4 are in process. Statistical Information to All India Survey of Higher Education (AISHE) and Management Information System (MIS) of Govt. of Maharashtra are regularly updated with help of the University ICT infrastructure and it also provide help to affiliated colleges for the same.

Departments of the University regularly conducting seminars, Conference's, Symposium's and in theses event use of the technological infrastructure is rapidly increasing. They have added compulsory PowerPoint (PPT) presentation in their internal educational activity which is helpful to the student to enhance their technology related knowledge. In the Library of the University SOUL 2.0 application software is plays remarkable role for library services. Also now they are adopting KOHA and D-Space for better service to their users. They are providing services to users through ICT application in which a large percentage of the respondents gather and retrieve information for their studies. E-library services are managed through the Library, by which books, Journals are available in the digitize form. Also they have audio library equipment, by which the visually impaired persons can use the selected audio books available in the Library. Manuscript Resource Centers E-Granthewali software is in the University for digitizing the information of Manuscripts in the University and gathered from local survey, it is helpful to the researchers to obtain the published and unpublished manuscripts information.

CONCLUSION:

ICT brought changes in Sanskrit learning process Kavikulaguru Kalidas Sanskrit University, Ramtek from the intervention of IT infrastructure and services. It is extensively used in the University for students Admission, registration, distribution and access to course materials, continuous assessment, communication and social interactions through available different mediums. It can be included that ICT is becoming a major and exemplary component of Sanskrit education in today's world. The findings of this study showed that most users know the usual usage of ICT and ICT applications such as internet browsing and electronic mails. Also, this study showed accessibility to ICT facilities for teaching and learning by Teachers and students of the Kavikulaguru Kalidas Sanskrit University, Ramtek. Majority of users can agree that ICT used for their studies has been beneficial. It has enhanced access to quality education, improved level of knowledge, provision of access to studying materials through a variety of methods and, extirpation of barriers. Students will agree that the application of ICT facilities to their studies contributes in areas such as, their regular academic activities, course work, group discussions, exchange of ideas, in examinations, assignments, also, the level of knowledge of maturity of students has improved with the use of ICT for learning. It also helpful for creating database of rare Manuscripts. Information as means to affect negative attitudes such as apathy. And to support the achievement of development goals, ICT is be used.

RECOMMENDATION:

Sanskrit education providers must strive to use of quality and reliable ICT hardware and software with access available every time of the day. Also these systems must be supported by highly skilled individuals, armed with the knowledge and skills they need to ensure hardware's and software's run smoothly. Technical skilled man power should have to increase. There is a scope of research on the punctilio intensive ICT development of Kavikulaguru Kalidas Sanskrit University.

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SANSKRIT SYNONYMS: A SCIENTIFIC TOOL TO EXPLORE THE CHARACTERISTIC FEATURES AND PROPERTIES OF MEDICINAL PLANTS W.S.R. TO RAJ NIGHANTU.

Vd Vilobh Vijay Bharatiya

Dr Parag Joshi

Abstract –

Sanskrit is a language of science mere one word is capable of expressing huge meaning. Such technique was used by Ayurvedic scholars to express a huge content. While describing medicinal plants the lexicon writers used Sanskrit synonym to express characters of medicinal plants so to identify the plants.

Nighantu are the lexicons in which scattered knowledge about medicinal plants have been compiled. Additionally the features and properties of medicinal plants are described on account of Sanskrit synonyms. So just one word express the nature of the plant. Thus it is very necessary to understand the Sanskrit synonyms so as to establish the identity, morphology and properties of medicinal plants.

Medicinal plants can only be useful for treatment only if they are identified correctly and there properties known precisely.

Thus in this paper a study has been undertaken to emphasize the significance of Sanskrit synonyms in the study of medicinal plants.

Key Words – Sanskrit Synonyms, Ayurvedic drugs, Medicinal Plants, Nighantu.

Introduction –

Medicinal plants find their prime importance for treatment. Plants are essential foundation of Medicine. Some important drugs that are still in use today are derived from traditional medicinal herbs¹. Not only Ayurveda but

also the modern health science have evolved with observational, scientific, analytical and clinical study of medicinal plants.

Population rise, inadequate supply of drugs, prohibitive cost of treatments, side effects of several synthetic drugs and development of resistance to currently used drugs for infectious diseases have led to increased emphasis on the use of plant materials as a source of medicines for a wide variety of human ailments. Recently, WHO (World Health Organization) estimated that 80 percent of people worldwide rely on herbal medicines for some aspect of their primary health care needs. According to WHO, around 21,000 plant species have the potential for being used as medicinal plants.²

India with a varied range of biodiversity is home to huge flora of medicinal plants. Ayurveda the sacred ancient science have mentioned a large number of medicinal plants on account of their nature and properties. All the Ayurvedic texts deal with botanical aspects, mainly the identification and categorization of plants as source of drugs.³

Nighantu are the lexicons in which scattered knowledge about medicinal plants have been compiled. Additionally the features and properties of medicinal plants are described on account of Sanskrit synonyms. So just one word express the nature of the plant. Thus it is very necessary to understand the Sanskrit synonyms so as to establish the identity, morphology and properties of medicinal plants.

Medicinal plants can only be useful for treatment only if they are identified correctly and there properties known precisely.

Thus in this paper a study has been undertaken to emphasize the significance of Sanskrit synonyms in the study of medicinal plants.

Materials and Methods –

A conceptual study has been carried out on the basis of literary references from Samhita and nighantu grantha. Along with study of botanical reviews.

Discussion –

Medicinal plants play crucial role in management for various health disorders. To use any drug for treatment it is necessary to know its identity

properties and mode of action. It is very difficult to describe each and every drug with all of its swaroop(anatomy), guna(properties) and karma(action), so in ayurveda the drugs are described on account of synonyms. Eg. Girimallika- a synonym of Kutaja(Holarrhena antidysenterica) indicates that it grows in mountain habitat and have beautiful white flowers as jasmine.

Namroopdnyana –

नामाभिः रूपं जायते अनेति।

नामरूपयोः सामंजस्य जायते अनेति।⁴

The name is indicative of nature of drug and knowledge of naam and roopa gives idea about guna and karma of drugs.

न नामज्ञानमात्रेण रूपज्ञानेन वा पुनः।

ओषधीनां परां प्राप्तिं कश्चिद्वेदितुमर्हति॥

योगवित्त्वप्यरूपज्ञस्तासां तत्त्वविदुच्यते।

किं पुनर्यो विजानीयादोषधीः सर्वथा भिषक्॥⁵

The knowledge about the naam roop is essential along with the medicinal uses and practical implementation to achieve success in treatment.

The synonyms of drugs gives idea about –

1. External appearance and anatomical specifications. Eg. Dusparsha-kapikacchu Mucuna prurita
2. Action and uses. Eg. Keshavardhini- mahabala Sida acuta
3. Place of origin. Eg. Maagadhi- pimpali Piper longum
4. Habitat – Eg. Marudbhav – eg. yavasa Alhaji mourorum
5. Useful part of drug. Eg. Shatamooli – shatavari Asparagus racemosus
6. Indications. Eg. Shishubhaishajjya – Ativisha Aconitum heterophyllum

7. Contraindications and adverse effects. Eg. Vishapushpak – Madanphala *Randia spinosa*
8. Season of growth. Pravrushya – eg. kutaj *Holarrhena antidysenteric*
9. Climatic conditions. Aatapsaha- eg. kulattha *Dolichos biflorus*

Raaj nighantu –

निघण्टवः कस्मात्, निगमा इमे भवन्ति । ⁴

The word Nighantu is based on the term nigama. The etymology of nigama is that which brings out extremely concealed or secret meanings of words.

Initially the Nighantu were containing only the synonyms which communicated the prevalent names, morphological characters, properties, and action of drug, habitat and other relevant information. Later on action and uses were added.

Identification of plants during Nighnatu period has been made by the lexicographic workers like Narhari pandit, Madanpal, Bhavmisra on medicinal plants. their contribution was mainly based on identifying the plants by giving name or new name or synonyms. They have compiled all the knowledge from Vedas, Samhitas and reshaped them.

While giving new name to the plant, they utilized the rich literal heritage of Sanskrit giving different names to the same plant and the same name to different plants. Thus knowledge of Sanskrit beholds important place to explore medicinal plants.⁶

The author of Raaj Nighantu is Narhari Pandit. The generally accepted period of Raaj Nighantu is 14th century A.D.

In Raaj Nighantu the nomenclature of dravya and their synonyms are given on the basis of:

नामानि कचिदिह रूढितः स्वभावात् देशयोक्त्या कचन च लाञ्छनोपमाभ्याम्।

वीर्येण कचिदितराहयादिदेशात् द्रव्याणां ध्रुवमिति सप्तधोदितानि। ⁷

1. Rudhi – tradition or usage eg. Klitaka – Yastimadhu *Glyceriza*

glabra- it was a rudhi to import it from Iran

2. Swabhava – by their natural properties. Eg. Krumighna – Vidanga
Ebilia ribes
3. Deshoktya – According to local names or native place. Balhik –
Hingu ferula foeitida
4. Lancchana – on the basis of special characters observed which are
very distinct. Eg. Chakralakshanika – Guduchi Tinospora cordifolia
5. Upama – synonyms are given which are simile to the beasts and
animals. Eg. Golomi- Vacha Achorus calamus – since the roots have
soft hairs as of on cow.
6. Veerya – According to the veerya present in the dravya. Eg. Agnik-
Bhallatak Semicarpus anacardium
7. Itarahvaya – Miscellaneous nomenclatures or synonyms depending
upon desha.

Eg. Kiraat – kiraatikta Swertia kiraita

Apart from this raaj nighantu has given synonyms based on prakruta, apabhamsha and kshetriya and also on the basis of regional languages including kannada and telugu.

Study of Controversial Drugs –

एकं तु नाम प्रथितं बहूनामेकस्य नामानि तथा बहूनि ।

द्रव्यस्य जात्याकृतिवर्णवीर्यरसप्रभावादिगुणैर्भवन्ति ॥ धन्वन्तरि निघण्टु

नामोक्तमेकस्य यथौषधस्य नामापरस्यापि तदेव चोक्तम् ।

शास्त्रेषु लोकेषु च यत् प्रसिद्धं न गृह्यतेऽसौ पुनरुक्तदोषः ॥ *धन्वन्तरि निघण्टु

India is a vast country so naturally one plant is known by various names in various parts of the country. Moreover, we have a legacy of the Nirukta of several names for one plant. Nighantu have different names to same plant and same name to different plants. The real controversy began when these works

were translated into different regional languages. These created problem in identifying the genuine drugs.

It is essential to understand the exact meaning of Sanskrit synonyms and then to collect all similar drugs and conduct pharmacognostical, analytical and clinical study of medicinal plants to overcome the controversies.

Eg. Vruddhadaru –

It was identified before as *Argyreia speciosa* but with the reference of Sanskrit synonyms by the commentator of siddhamantra in Astanga sangraha –

त्रिकोणकाण्डा सुबहुप्रताना फलेषु पीता कुसुमेषु रक्ता ।

पत्रैः सुदुग्धैः मृदुरोमवद्भिः ताम्बूलतुल्यैः घनमूलकन्दैः ॥

- Stem should be triangular
- Flowers should be red
- Fruits should be yellow
- Leaves similar to betel leaves with milky juice
- Plant should be pubescent.

And these all corresponds with *Ipomaea petaloidea*. *Argyreia speciosa* does not have triangular stem and red flowers.⁹

Illustration of importance of synonyms that are indicative of characteristics of the drugs -

1) Synonyms of Pippali

- **Valli** - Indicates the morphology of plant – Plant is creeper
- **Naagvallidala** – Morphology of leaf – Leafs are similar to Nagavalli leaf
- **Kanaa** - Indicates the morphology of fruit – Fruits bears dotted surface

- **Dantaphala** - Indicates the morphology of fruit – Fruits resemble the bunch of teeth
- **Shaundi** – Fruits looks like trunk of elephant
- **Upakulya** - it grows near water
- **Kola** - wt of one fruit is 1 kol -
- **Katubeeja** – Seeds are bitter in test
- **Magadhi** – Fruits are highly potent if collected from Magadha Desha
- **Vaidhehi** - Fruits are highly potent collected from Magadha Desha
- **Ushana** - fruits are of ushna veerya,
- **Tikshnatandula** – Seed consist of teekshna guna
- **Vrushya** – increases vitality
- **Rasayani** - dhatu poshak

2) Synonyms of Aargwadh

- **Vitap** - Small tree
- **Hemapuahpa/swarnadrum** - a tree containing yellow gold like flowers
- **Dirgaphala** - the fruit is long
- **Chaturangula** - the space in 2 nodes of fruit is 4 angula
- **Panktipatra** - leafs are in pairs
- **Vyadhighat** – It is helpful in treating many diseases
- **Aarogyashimbi** – Fruits are leguminous
- **Kandughna** – It cures itching
- **Jwarantaka** – Used in treating fever

- **Girivaasi/ girimaal-** it is found on mountains

Conclusion –

Study of Sanskrit synonyms is the need of time to explore the hidden properties of medicinal plants. It is also essential to establish the identity of controversial drugs. Sanskrit synonyms are so easy to memorize that they can serve as a ready reference to decide line of treatment. Further study can also lead to the new drug development.

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USE OF ICT FOR RESEARCH IN SANSKRIT

Dr. Jayshree A. Bhagat

I. Introduction

Sanskrit is one of the oldest known languages over thousands of years. It is also called 'Dev Vani' (the language of gods) as it is said that Brahma introduced this language to the Sages of celestial bodies. It is believed that the Sanskrit language came from Indo-European language family of Indian subcontinent. It is also a liturgical language of Hinduism, Buddhism and Jainism. Sanskrit language has an extremely rich complex grammatical structure and an enormous vocabulary. It is a scientific and systematic language. Sanskrit literature is easily the richest literature in the history of mankind. Sanskrit which was once the language of Munis and Rishis is now attracting the modern world in such a way that experts are of the opinion that Sanskrit is the best language for use with computers.

At present, Information and Communication Technology is widely used for varied purposes. Educational, commercial, industrial, administrative, transport, medical, social, financial and several other organisations are increasingly depending upon the help of computers. Without computers we might not have achieved a number of things. Information and communication technology has a significant impact on linguistics and vice versa. ICT for being the major tool for knowledge management it is now very closely tied to research in Sanskrit also. Computers can be used in every phase of research process in Sanskrit.

II. Information and Communication Technology

We are now in a digital era. It is difficult to think of any event in our daily life that is not using Information and Communication Technology. ICT has contributed immensely to social, economical and educational improvements, such as higher employment and productivity, increasing access to a higher quality of life. ICT incorporates electronic technologies and techniques used to manage information and knowledge, including

information-handling tools used to produce, store, process, distribute and exchange information. It refers to all the technology used to handle telecommunications, broadcast media, intelligent building management systems, audiovisual processing and transmission systems, network-based control and monitoring functions.

III. Role of ICT in Research

Computers have always assisted to solve the problems faced by the mankind. Since the time of invention, the size of the computers has drastically reduced from that of a room to that can be accommodated in a human palm. The word computer means “something which computes or a machine for performing calculations automatically”. But, today computer means not merely a calculator. It does vast variety of jobs with tremendous speed and efficiency. Today people use computers in almost every walk of life. Electronic computers have now become an indispensable part of every field. In research process also computer plays an important role, starting from literature review to final report writing.

IV. Use of Computers for Research in Sanskrit

The computers can play vital role throughout the research process in Sanskrit. The role of computer becomes more important when the research is on a large sample. Data can be stored in computers for immediate use or can be stored in auxiliary memories like compact discs, universal serial buses (pen drives), memory cards or external hard disks, so that the same can be retrieved later. The computers assist the researcher throughout different phases of research process.

Phases of Research Process:

There are five major phases of the research process. They are:

- 1) Conceptual phase
- 2) Design and planning phase
- 3) Empirical phase
- 4) Analytic phase and
- 5) Dissemination phase

1) Role of Computer in Conceptual Phase

The conceptual phase consists of formulation of research problem, review of literature, theoretical frame work and formulation of hypothesis.

Role of Computers in Literature Review: Computers help for review of literature and bibliographic references stored in the electronic databases of the World Wide Web. It can thus be used for storing relevant published articles to be retrieved whenever needed. This has the advantage over searching the literatures in the form of books, journals and other newsletters at the libraries which consume considerable amount of time and effort.

2) Role of Computers in Design and planning phase

Design and planning phase consist of research design, population, research variables, sampling plan, reviewing research plan and pilot study.

Role of Computers for Sample Size Calculation: Several softwares are available to calculate the sample size required for a proposed study. NCSS-PASS-GESS is such software. The standard deviation of the data from the pilot study is required for the sample size calculation.

3) Role of Computers in Empirical phase

Empirical phase consist of collecting and preparing the data for analysis. The data obtained from the subjects are stored in computers as word files or excel spread sheets. This has the advantage of making necessary corrections or editing the whole layout of the tables if needed, which is impossible or time consuming in case of writing in papers. Thus, computers help in data entry, data editing, data management including follow up actions etc. Computers also allow for greater flexibility in recording the data while they are collected as well as greater ease during the analysis of these data. In research studies, the preparation and inputting data is the most labour-intensive and time consuming aspect of the work. Typically the data will be initially recorded on a questionnaire or record form suitable for its acceptance by the computer. To do this the researcher in conjunction with the statistician and the programmer, will convert the data into Microsoft word file or excel spreadsheet. These spreadsheets can be directly opened with statistical softwares for analysis.

4) Role of Computers in Data Analysis

This phase consists of statistical analysis of the data and interpretation of results. Many types of software are now available to perform the mathematical part of the research process i.e. the calculations using various statistical methods. Softwares like SPSS, MATLAB, QlikSense, Stata, Statistix, Maxstat, scilab and Sysat are some of the widely used softwares.

They can be like calculating the sample size for a proposed study, hypothesis testing and calculating the power of the study. Computers are useful not only for statistical analyses, but also to monitor the accuracy and completeness of the data as they are collected.

5) Role of Computers in Research Dissemination

This phase is the publication of the research study. The research article is typed in word format and converted to portable data format (PDF) and stored and/or published in the World Wide Web. Computers can also be used for writing research articles and papers.

V. Conclusion

With the use of Information and Communication Technology, the research process becomes quite easy. Computers are useful tools that make the research process easier and faster with accuracy and greater reliability with fewer errors. The everyday work of researcher includes activities like, studying research literature, reviewing other researcher's work, writing research proposal, developing theoretical models, designing experiments, collecting and analysing data, communicating with colleagues, writing articles and research papers. The Information communication Technology has had important effects on all these activities. The researcher should have a thorough knowledge about the abilities and limitations of the softwares used for better use of computers.

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ACADEMIC CHALLENGES FOR QUALITY IMPROVEMENT

Mr. Kuldeep Giridhar Sonkusare

“Education is the powerful weapon to brings new changing a personality’.

By, Mahatma Gandhi

As Nelson Mandela says, “Education is the most powerful weapon which you can use to change the world.”

Education in India is provided by the public sector as well as the private sector, with control and funding coming from three levels: central, state and local. Under various articles of the Indian Constitution, free and compulsory education is provided as a fundamental right to children between the ages of 6 and 14. The ratio of public schools to private schools in India is 7:5. As per the Annual Status of Education Report (ASER) 2012, 96.5% of all rural children between the ages of 6-14 were enrolled in school. This is the fourth annual survey to report enrolment above 96%. Another report from 2013 stated that there were 229 million students enrolled in different accredited urban and rural schools of India, from Class I to XII, representing an increase of 23 lakh students over 2002 total enrolment, and a 19% increase in girl's enrolment. While quantitatively India is inching closer to universal education, the quality of its education has been questioned particularly in its government run school system. While more than 95 percent of children attend primary school, just 40 percent of Indian adolescents attend secondary school (Grades 9-12). Since 2000, the World Bank has committed over \$2 billion to education in India. Some of the reasons for the poor quality include absence of around 25% of teachers every day. States of India have introduced tests and education assessment system to identify and improve such schools.

About higher education After passing the Higher Secondary Examination (the Standard 12 examination), students may enrol in general degree programmes such as bachelor's degree (graduation) in arts, commerce or science, or professional degree programme such as engineering, law or

medicine and become B. Sc., B. Com., and B. A. graduates. India's higher education system is the third largest in the world, after China and the United States. The main governing body at the tertiary level is the University Grants Commission (India) (UGC), which enforces its standards, advises the government, and helps coordinate between the centre and the state up to Post graduation and Doctorate (Ph.D.) Accreditation for higher learning is overseen by 12 autonomous institutions established by the University Grants Commission.

But recently it was misused with higher education. and hence Many problems arise in the field of education. Because many private organizations were started in the field of education and competition started and like corruption. In reality, the reality of education was defeated In the era of competition, people give importance to paper certificates more than knowledge.

The conclusion is that competitive comparison of private Institution. And this kind of work does not know the meaning of education right now. And therefore, the university is organizing a national conference to reflect on such a topic and to plan a solution.

Academic Challenges are as follows..

1) Lackness of application based knowledge :- While taking higher education, students are busy collecting figures of points. So he has to remain out of the demonstration. But the importance of practical knowledge is given importance in terms of employment. Because the working entity will give you the opportunity to experience realistic knowledge and experience than a given number of points.

2) Misuse of education :- Generally, the students who are educated know that some things are wrong but they are used to it. In the example, students studying in medical education know that smoking is harmful to health, but in the current situation, these students appear to be growing. Because they know that those cigarettes have elements that help them keep on running processes. This means that they have learned it but they abuse it. In comparison to the students who have been studying engineering, they also know that they are addicted to addiction.

3) Lack of Motivation :- The student's mind is unsteady while studying, because the future of anxiety is growing competition and the modern fast life, At the same time, he is using the inspiration of someone, but the source of many successful people in front of him is in front of him and he compares his life to him. Sometimes he knows someone else's achievement and he gets confused.

4) Lack of Awareness :- Students are not aware of self awareness, and are busy in forming their own destiny by placing ourselves in front of others. It's wrong because it's important to have the skills and it does not.

5) Wrong - Teaching Method :- The person who teaches is lacking in skills, because the education qualification is complete to get jobs in the deceptive era, but it is not the art of teaching that is why it is difficult for many generations to come. This is a big challenge.

6) Lack of decency :- Likewise today, the learner and the educator's age are equally lacking in civilization towards the learner. Civilization should be in the students because even if the student knows the extent of what is taught in the classroom, even if they are humbly listening to it, there is no awareness to know anything new.

Remedies Quality Improvement

“These solutions are for above challenges'.

1) Let us give an example of a greater understanding and that students will understand while teaching . Because students now learn in the classroom, they read the book but can actually know exactly what the process. This measure will apply to all courses, whether it is Science -Technology, Humanities and commerce.

2) Management should incorporate personality development hours into the curriculum, make it compulsory. it is the responsibility of the Professor to make the students realize the changing times. While adopting western culture, consider living in the home environment and avoiding addiction.

3) The world has come so close to technology in the modern world, information on many inspirational things like YouTube and so on is

available. So, do not let go of false things. Explain the difference between the fact and the wrong, to the students.

4) Self-awareness includes our recognition of ourselves, of our character, of our strengths and weaknesses, desires and dislikes. Developing self-awareness can help us to recognise when we are stressed or feel under pressure. It is also often a prerequisite for effective communication and interpersonal relations, as well as for developing empathy for others.

5) Professor should be fluent while presenting himself before the students, so that they should have a positive effect on their speaking students. Use effective communication. Critical thinking is an ability to analyse information and experiences in an objective manner.

6) Decency and honesty should be the quality of the student, and because the teaching person will tell you something new, sympathetically think about the professors. Before starting the course of education.

Conclusion :-

While thinking about the development of the higher education sector, the technical know-how has to be considered for the problems of students and professors. In today's situation in the context of higher education, we have to focus on the development of life skills. psychosocial competence is a person's ability to deal effectively with the demands and challenges of everyday life. It is a person's ability to maintain a state of mental well-being and to demonstrate this in adaptive and positive behaviour while interacting with others, his/her culture and environment. The methods used in the teaching of life skills builds upon what is known of how young people learn from their own experiences and from the people around them, from observing how others behave and what consequences arise from behaviour. This is described in the Social Learning Theory developed by Bandura (1977). In Social Learning Theory, learning is considered to be an active acquisition, processing and structuring of experiences. While thinking about the improvement of higher education, it needs the values of the institution providing education and the management of life skills in its management. It is true that this technique has been planned for secondary students education but in today's situation it is necessary to implement this higher education. Use this system because nowadays the

mind of the students is the pinnacle of western thought and at some degree it is right, it has a great effect on its health, its personality . And it has a bad effect, The educational challenge mentioned above and what needs to be improved in it. If you implement this research in such a context, then the challenges of higher education. And good development is possible in higher education.

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PLAGIARISM IN RESEARCH

Mr. Anupamkumar Pandey
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Abstract :- plagiarism is a major problem for research. There are, however divergent views on how to define plagiarism and on what makes plagiarism reprehensible. In this paper we explicate the concept of “Plagiarism” and discuss plagiarism normatively in relation to research. We suggest that plagiarism should be understood as “someone using someone else's intellectual product (Such as texts, ideas or result). Thereby implying that it is their own.” And arguments that this is an adequate and fruitfull definition. We discuss a number of circumstances that make plagiarism more or less grave and the plagiarism more or less blameworthy. As a result of our normative analysis, we suggest that what makes plagiarism reprehensible as such is that it distorts scientific credit. In addition, intentional plagiarism involves dishonesty. There are furthermore, a number of potential negative consequences of plagiarism.

Keywords :- plagiarism, fabrication, intellectual contribution, scientific misconduct, software, scientific credit.

Introduction :- plagiarism is small known and growing issue in the academic world. It is estimated to make up a substantial part of the total number of serious deviations from good research practice for someone journals it is indeed a serious problem with up to a third of the published papers containing plagiarism. Plagiarism is perceived as a considerable problem for the research community, spelling out in some detail what is to count as plagiarism becomes a matter of pressing concern. The technical development of software for detecting plagiarism also raises questions. What degree of overlapping constitutes plagiarism and is overlapping all that matters. In this paper mainly will be focused on two things firstly to explicated the concept of “plagiarism” and secondly plagiarism as normatively.

In order to evaluate an explication of “plagiarism” in relation to the present purpose, we need to identify a set of conditions for adequacy and other systematically criteria.

Conditions of Adequacy

- Suitable Language else
- Precision
- Reliability (Objectivity)
- Theoretical Fruitfulness
- Relevance for normative purpose
- Simplicity

Plagiarism :- since it is to determine what constitutes misconduct in scientific writing and “Plagiarism” is a much used concept in discussions of scientific misconduct one could perhaps expect agreement and a fairly high level of precision regarding what constitutes plagiarism.

“Plagiarism involves stealing, someone else's work and lying about it afterward.”

Plagiarism is defined as stealing or copying of someone else's work and lying about it afterward. “Plagiarism is the appropriation of other people's material without giving proper credit.”

Two Components of plagiarism :- two parts of plagiarism –

1. To appropriate the work of someone else.
2. Passing it off as one's own by not giving proper credit.

Plagiarism consisted intellectual as well as non intellectual property both.

Plagiarism having forms of plagiarism ideas and plagiarism work.

Demarcations :-

1. Self- plagiarism et cetera.
2. Irrelevant aspects.
3. Size matter and originality

Plagiarism and Probabilities :- when it comes to investigating acquisition of plagiarism failing direct proof, the investigation will have to rest on probabilities. Probabilities become relevant as part of a decision method when trying to settle whether or not an act of plagiarism has been committed. The software can only help to identify plagiarism of text or numbers, here as it is useless it instead what is ideas. It is also sensitive to language which means that it does not detect plagiarism resulting.

The normative status of plagiarism – it is part and research practice to know the difference between plagiarism and established rules for citations and quotations. Plagiarism is the core instance of Research Misconduct concrete with fabrication and falsification both also.

- Intentional or unintentional purpose
- Wrong as such
- Bad Consequences
- Pre-Comprehension
- Being Misleading

Copyright :- the work originally by any researcher to be legally protected by copyright. The copyright in the original text is likely to be owned by someone and if someone else uses that text without proper referencing then that person will be infringing the copyright. Copyright the safeguard for protecting from stealing and plagiarism.

Conclusions : we conclude that plagiarism should be understood as using someone else's intellectual product (Such as texts, ideas or results) thereby implying that it is their own. This may be done intentionally or and normative purposeful status plagiarism involves an unfair acquisition of scientific

credit. In addition, intentional plagiarism involves dishonestly. In plagiarism of data of results, fabrication is also implied.

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ACADEMIC CHALLENGES FOR QUALITY IMPROVEMENT

Mrs. Anagha Ambekar

Introduction –

Quality Education is a first step towards upliftment of the society. In the context of higher education, the focus on equal opportunities and quality during extension is very essential.

According to Ronard Barnett (2000) in the age of super-complexity, the university needs nothing less than an Epistemology for uncertainty. This Epistemology for the university is bold, open, engaging and accessible. It can have at least the following elements-

- The capacity for revolutionary reframing.
- The capacity for critical interrogation of all claimants for knowledge and understanding.
- The capacity of enabling individual to feel at ease in an uncertain world.
- The capacity for developing powers of critical action.

In the world of super complexity, there can be no firmness or surety to the epistemology base of the university because knowledge has limited shelf-life and it is not beyond scrutiny. However, in adopting such a novel epistemology, the university would regain continuity with its rhetorical past and its earlier belief in itself as a site for enlightenment and cognitive struggle.

Barnett has pointed out that in the age of radical uncertainty, the key educational challenge is not 'Knowledge' as such. It is that of 'being.' If any account of the world is contestable and if our sense of 'Who we are' and our relationship to each other and to the world are insecure, 'being' overtakes knowledge as the key epistemological concept. Teaching and learning in this situation must take a form of a 'therapeutic pedagogy' which deals with the

students experience and his human being as such. It allows for the discharge of repressed claims and offers rounds for personal engagement and negotiation with proliferating contestable frames of meaning, which is normally devied in institutions and media.

A Therapatic Pedagogy –

Super complexity dislocates the self therapathic pedagogy helps restoration of an identity between self and meanings. It does so by allowing space of meaning to come from within a person, ' A therapatic pedagogy offers a chance of recovering the self. It looks back forward to new realisations of human being'. Thus, in these times of change and uncertainty, **the university is required to have a mission of enabling youth to act purposefully with sense of direction.** Unless those action-based epistemologies are coupled with the university functions, sheer technicism will result.

In these days, the knowledge which does not matter, because it is mostly short-lived. Breadth of mind, courage, self reliance, flexibility, adaptability and capacity to present now and counter frames of understanding – these qualities needs to be promoted. They must get preference over communication of transient knowledge for responding uncertainty.

The visible and responsible causes for the decline of higher education-

- An unprecedented lack of resources.
- Under –performance and indifference of teachers and researches to quality.
- Paucity of thoughtfulness and initiative on the part of educational administrators to find out alternative ways cooperatively to tackle the crisis of quality in higher education.
- A dearth of love for higher learning and lust for knowledge in majority of students.
- A myth propogated by petty politicians that ends can be achieved by employing foul means.
- Political patronage to non-performance.

J.D. Sethi (1983) in his book, 'The crisis and collapse of Higher Education in India', made a drastic observation that unless the whole structure of higher education is changed, nothing really worthwhile can be achieved. "We have excellence at the top and nothing really worthwhile at the bottom". This situation will continue as long as fundamental changes are not made in higher education first. The situation has long passed the stage of reforms." Therefore, the task of restoring quality of higher education is stupendous, but it is not impossible.

Quality is neither a substance, nor a method. It is a goal towards which method is aimed. Quality is a continuing stimulus causes us to diagnose and redirect our performance to identify and eliminate deficiencies and deformations. Quality consciousness is related to the total work environment. Precisely, it is aimed at improving the standard of the inputs and the process of teaching; learning and evaluation, to finally make the achievement of the students nationally and internationally comparable.

Improving Quality of Higher Education (Economic Thought):

Approximately in all the states of India, the situation was not at all satisfactory around decade of 1990. Central govt. has increased grants time to time. In 2013 govt. has planned a special policy RUSA. The objective of RUSA is to provide opportunities for extension of universities. It is expected that equal opportunities and quality must be the focus point. The criterion for RUSA funding are important. But the financial support to the backward universities is more essential. Because NAAC accreditation and catching up grant are important to get RUSA grants. Due to this weaker areas like tribal areas are deprived. For this state government should provide the financial help from special provisions for S.C., S.T, and OBC, HRD ministry has given permission to some states for this. Such universities and colleges may get 90% grants. For the North Eastern states, 100% grants provision is done. Same criterion can be applicable for rural education institutes providing education to SC, ST, OBC, VJ, NT, etc. One more area of focus can be open universities. Because around 58% student are studying in open universities in Maharashtra. Group universities can be formed and their jurisdiction can be whole state. If these suggestion are accepted, the objective of RUSA of 'Equal Extension of Quality Education' can be achieved.

There are some people who feel that the quality is a characteristic as thought and statement that is recognized by a non-thinking process, because definitions are a product of rigid, formal thinking. The world can function without quality, but life would be so dull as to be hardly 'Worth living'. The term 'worth' is a quality term. Since the world obviously does not function normally when quality is subtracted.

Definition of quality in the context of management – conformance to requirement-Philip Crosby.

Quality in the context of Education- Fitness for purpose.- D. Green .

If we compare both the definitions, the 'requirements' or 'Purposes' are usually included in the mission and objectives, consistent, highly performant and excellent.

Specific needs of Higher Education -

- Preservation of the old useful knowledge and skills and transmission of it to the next generation in a retired and modern ways.
- Editing, examining the knowledge and elimination of that part which is not found applicable in modern period.
- Social reform and improvement in the youth about national consciousness, scientific spirit and research attitude.
- Encouraging innovation in the scientific technology sphere. This may involve the process of thinking differently and discovering new ways of creating and adding values to products and services.
- Sometimes imaginative consideration of knowledge has been accepted as the objective and function of higher education. Emphasis is being placed on informed acceptance of ideas, flexible attitude and creative approach to change for humanizing technology of tomorrow.

Conclusion-

This the universities and higher education institutions must sustain the

quality by following therapies for the developing purposes.

- Reframing the capacities as H.R.
- Developing the capacities to feel at ease in the uncertain periods.
- Developing performance of teachers and researchers in the higher education .

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RESEARCH ETHICS

Ms. Arpita Vilas Harde

What is Research?

Research is a systematic inquiry to describe, explain, predict and control the observed phenomenon. Any creative systematic activity is undertaken in order to increase the stock of knowledge, including knowledge of man, culture and society and the use of this knowledge to devise new applications. Research involves inductive and deductive methods. My understanding of the topic aligns with the following subhashita.

मितं च सारं च वचो हि वाग्मिता ।

“Even if one cannot speak Sanskrit, the test of his eloquence is how well he can put essential truth in only a few words.” I understand if the research should ease and explain the topic.

Many scholars including author Kirby Ferguson argues that creativity comes from copying, transforming, and combining other works. When research is about seeking about a specific topic it is important for one not to mimic the older research exactly but to understand the method, context, and relevance. Many times, it is seen the researcher falls into the trap of hypnotism of establishing work.

Ethics is rooted in the ancient Indian culture many Sanskrit subhashita always inquire of moral life. They explain the righteous way of life through aphorism, maxim, advice, fact, truth, lesson or riddle. Sanskrit literature similar to other Indian literature is known for their inherent moral and ethical advice, instructions in worldly wisdom and guidance in making righteous deeds. Rigveda explains the ethics of Indian culture very briefly.

कर्तव्यम् आचरं कामम् अकर्तव्यम् अनाचरम् ।
तिष्ठति प्राकृताचारो य सः आर्य इति: ॥ (ऋग्वेद 103)

(A person who does the things which are to be done and who doesn't do the things which are not to be done; a person who stands by tradition is called "Arya". Arya is the word for ethical person.)

Sadly, the righteous way of research and argument is lost in the change of community order and time. The oral tradition wherein knowledge, art, ideas, and cultural material is received, preserved and transmitted orally from one generation to another is changed. Now new technology makes it easy to use data. This misleads to unethical copying of principal rights of an author. Many times researchers forget to give/take proper consent to the original writer. Sometimes the research is based on short slowness which could harm or mislead. The researcher must understand the privacy, souvenir right and impact of research on the future works work and people. This diluted the authenticity of knowledge and the authenticity of the researcher.

Principles of Ethics

It refers to a system of principles which can critically change previous consideration about choices and action. It is said that ethics is a branch of philosophy. Which is specified that what is wrong and what is right. Scientifically proved research work as all human activities are governed by an individual, social values, and community.

Research ethics require for daily work, the protection of the dignity of the subject, and publication of the information of research work. However, when research scholars participate in research, they have to manage three value systems viz. an individual, the society and science. The social value of the research is based on the systematized, descriptive method to prove the hypothesis and the researchers' value is about the scientific inquiry. According to Clarke, these values may be a conflict with the values of the subjects, communities, and societies and create dilemmas and tensions in the research.

There are some guidelines made for ethics in international papers

PRINCIPLE ONE: Minimizing the risk of harm.

PRINCIPLE TWO: Obtaining informed consent.

PRINCIPLE THREE: Protecting anonymity and confidentiality.

PRINCIPLE FOUR: Avoiding deceptive practices.

PRINCIPLE FIVE: Providing the right to withdraw

It is important to follow these guidelines and cherish the ethical way of writing.

There are different types of tools available internationally and domestic. There are tools and software's available for plagiarism in most of the international languages but for Sanskrit, they are not enough. There is urgent need of search engines for Sanskrit, as taking an example if anyone wants related Sanskrit shloka there should be getting the number of information about that particular shlokas but he needs more or related to other information then it should be given the details about both. We need to tag the information of the all the scripture, shloka, subhashita and there derived from in various groups. It needs to relate using Modern techniques.

For Sanskrit researcher, there should be adequate detecting plagiarism tools. Though Shodhganga is there no centralized system is available for the information of completed research in Sanskrit. If we compare with modern western plagiarism detecting tools there is a huge difference between Devanagari scripts.

Most of the time students are not aware of the citation therefore in post-graduation there should be one compulsory subject of research methodology. Most of the universities having these kinds of course but some have don't. There should be more research need to be done how progressively researcher can give a citation. In ancient time oral remembrance of the shloka used to a citation on a writer and it reflects in today's mass data.

Ethical consideration can be specified as one of the most important parts of the research. It has to be followed across all the spectrum of the research methodology. It is a moral and academic failure if the researcher does not follow the ethical way.

I think below are the important aspect of research one need to follow.

1. Research participants should not be subjected to harm in any ways whatsoever. Respect for the dignity of research.

2. Respect for the dignity of research participants should be prioritized.
3. Full consent should be obtained from the participants/original author prior to the study.
4. The protection of the privacy of research participants must be ensured.
5. An adequate level of confidentiality of the research data should be ensured.
6. The anonymity of individuals and organizations participating in the research must be ensured
7. Any deception or exaggeration about the aims and objectives of the research must be avoided.
8. Affiliations in any forms, sources of funding, as well as any possible conflicts of interests have to be declared.
9. Any type of communication in relation to the research should be done with honesty and transparency.
10. Any type of misleading information, as well as the representation of primary data findings in a biased way, must be avoided.

Most of the universities don't have the subject of research methodology. In a post-graduation course, one subject should be a research methodology. Hence the students aware of the plagiarism, citation, whistleblowing etc. universities should discuss the intellectual property frankly. In research have a formal process that is to make proposals for anything they do on the project, the process allows student and faculty to more easily talk about research responsibility, distribution, and authorship.

There should be compulsory uploading the thesis on research, or synopsis in Shodhganga and Shodhgangothri site. Along with that researcher also need to meet their ethical obligations once their research is published: If author learns of errors that change the interpretation of research findings, they are ethically obligated to promptly correct the errors in a correction, retraction, and erratum or by other means. There is a requirement of regular seminars on technology updating which is constantly evolving.

Research scholar's information about how their data will be used, what will be done with case materials, photos, and audio and video recordings, and secure their consent. If any researchers plan to share their data with others, they should note that in the consent process, specifying how they will share and whether data will be anonymous.

There should be a platform such as national conferences, national seminars, etc. students must take these kinds of opportunities. There should be an availability of infrastructure, more facility for research work. There is dire need to guide the students on all the levels how they could do authentic research.

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SHARED GOVERNANCE IN SANSKRIT HIGHER EDUCATION

Dr. Kavishwar Rupali Vijay

Abstract :

The recent years have witnessed lots of changes in the higher education system. Higher education Institutes are becoming more advanced, concept of guest faculty is being adopted in many faculty, students are becoming more technosavy and demanding, traditional student teacher interactions are changing. Hence proper governance in higher education is of utmost important component.

Higher education institutes of Sanskrit are also facing these rapid developments. All the higher education institutes of Sanskrit are complex organizations with multiple aims and objectives and divisions. If concept of shared governance is adopted by these institutes then it may lead to enrichment of Sanskrit in the world. So, in this paper an attempt is to be done to throw light on the concept of shared governance and need of shared governance in Sanskrit higher education. We will deal upon this topic with following points.

- 1. Concept of Shared governance*
- 2. Present scenario of Sanskrit higher education*
- 3. Need of shared governance in Sanskrit higher education*
- 4. Some guidelines of shared governance in Sanskrit higher education*
- 5. Conclusions*

Keywords : shared governance, Sanskrit higher education, futuristic approach.

Shared Governance in Sanskrit higher education

The recent years have witnessed lots of changes in the higher education system worldwide. Higher education Institutes are becoming more advanced

and using technological advancements in every aspect of education, concept of guest faculty is being adopted in many faculties so that to gained knowledge considering all the aspects and views about the concepts, students are becoming more technosavy, demanding and multitalented, traditional student-teacher interactions are changing. Hence proper governance in higher education is of utmost important component to inculcate these changes.

Higher education institutes of Sanskrit are also facing these rapid developments. Sanskrit is considered as traditional subject and hence many times traditional methods are used in teaching learning process. All the higher education institutes of Sanskrit are complex organizations with multiple aims and objectives and divisions. Some institutes of higher education in Sanskrit have rigidity towards change. If concept of shared governance is adopted by all the institutes of Sanskrit then it may lead to enrichment of Sanskrit in the world.

Concept of Shared governance

Governance in higher educational institute is defined as the management of collective affairs with an objective to successfully achieve the aims of higher education. Higher education institutes are service providers and it is necessary to have a good governance system in place for achieving the goals of higher education.

Shared governance refers to a set of practices through which various stakeholders contribute towards decisions related to institute policies and functions. It leads to effective leadership and decision making. Consequently the strategic goals and vision are achieved. Shared governance leads to a sense of ownership and accountability. Through shared governance decisions are implemented timely and effectively.

According to Dr. Philip Foster's open governance model, shared governance system contains independence, pluralism, representation, decentralized decision making and autonomous participation.

There are three levels of governance depending upon decision making capabilities of stakeholders.

Top level of governance implies group of stakeholders which has conceptual skills, planning and organizational skills.

Middle level of governance is a group of stakeholders which has designing skills, implementation skills, communication skills, managerial skills and technical skills.

First or lower level of governance is group of stakeholders which has more technical skills and communicational skills. These three levels implies Simon's model of decision making in which Intelligence, Design and choice are three phases in the act of problem solving.

Present scenario of Sanskrit higher education

In this modern age, there are many Sanskrit institutions working in the field of Sanskrit higher education. Many of them are working independently. Some of them are using traditional methods of teaching and learning. Some institutes are not aware of changes in higher education and some are working in the field of higher education with different aims and objectives altogether. But the quantity of stakeholders in these institutes of Sanskrit higher education is not enough to lead towards the desired goals of Sanskrit higher education system.

There are most probably three types of institutes in Sanskrit higher education system and hence they have three different types of governance systems.

- There are few universities of Sanskrit which are implementing modern methods of education.
- Some institutes are practicing traditional methods of Sanskrit education
- Some institutes are inculcating popular aspects of Sanskrit to run Sanskrit institute of higher education.

Minimum number of stakeholders divided into these three types of governance systems and this may be the reason behind decrease in effectiveness of Sanskrit higher educational institutes.

To overcome from this situation, a shared governance models can be the suitable and effective tool in Sanskrit higher education.

Need of shared governance in Sanskrit higher education

- As stated above stakeholders in Sanskrit higher education system are less in number and skilled stakeholders are necessary at different

levels of governance.

- Proper channelization of skills of stakeholders is necessary to find out relevance of Sanskrit in modern scenario.
- To established importance of Sanskrit for the world in this age of technology, an effective model of governance is necessary.
- All- encompassing attitude towards Sanskrit is very much important in modern age.
- All the stakeholders from three types of institutes in Sanskrit higher education system will be benefited because of increased strengths.
- Limitations of three different types of institutes in Sanskrit higher education system can be overcome.
- All three types of institutes in Sanskrit higher education system will become ready for the future opportunities in the field of higher education.

Some guidelines of shared governance in Sanskrit higher education

Sanskrit higher educational institutes must inculcate five elements of shared governance as follows

- Independence implies that decision making at the lowest levels is unaffected from any external controlling influence and hence it will lead to inculcate confidence in almost all members.
- Pluralism is the mechanism that helps the Sanskrit higher educational institutes to be more competitive in a globalized perspective. Individuals from different backgrounds will come together in a social context but continue to have their different interests.
- Representation is a significant pillar for open models. Thus, it is a defined framework through which all members of organization are represented is vital.
- Decentralized system of decision making to outline specific rules of engagement for decision making is necessary. Empowering and trusting all stakeholders to do right thing is a significant part of governance.

- Autonomous participation implies the level of autonomy available to the stakeholders and thus providing parameters to allow inputs from various stakeholders on their profiles, to their career pathways and to providing ideas to different solutions.

Conclusions

Shared governance system will be definitely a good open governance model for Sanskrit higher education in present modern age. Shared governance is a model which should be adopted by Sanskrit higher education institutes by taking into account futuristic approaches in higher education system in general. Acceptance of shared governance model leads to transparency, high efficiency and accountability in the field of Sanskrit higher education system.

Following steps to be taken for adaptation of shared governance model in Sanskrit higher educational institutes

- Formal training of shared governance should be organized for stakeholders of Sanskrit higher educational institutes.
- Shared governance should become a regular habit for Stakeholders of Sanskrit higher educational institutes.
- Shared governance is understood by all the organizations of Sanskrit
- There should be a general set of aims, objectives and practices that will suite for all Sanskrit higher educational institutes.
- All the Sanskrit higher educational institutes should adopt technological advancements time to time.

Shared governance is a collaborative, transparent, beneficial system for Sanskrit higher educational institutes which lead to enrichment of Sanskrit as a whole and Sanskrit higher educational institute in particular.

Shared governance implies a famous sentence ie. संगच्छध्वं संवदध्वम्.....



QUALITY OF RESEARCHERS

Ms. Renushree Hemant Bansod

ABSTRACT

INTRODUCTION: *Researches are the basic thing that leads a society towards development of every kind and type. They are the basic intentional efforts put for the generation, testing and analysis of any process. A systematic effort for the same ensures maximum productivity and well-being of the society. Also, knowledge of the various processes and factors affecting the research are vital towards conducting an effective research. The following text is all about the various qualities and considerations to be taken into account for better outputs. It discusses the various mistakes and faults in the research process in context of approach, ethics, procedure, etc. It stands clear that the qualities of the researcher is the factor that affects the quality of research. Motivation, Inquisitiveness, Intellectual curiosity, Interest, Originality, Teamwork and Scientific integrity are some of the very basic qualities. Creativity serves its own purpose too.*

OBJECTIVE: The specification of various qualities of a good researcher which will improve the quality of a research. Also, its importance and overall effect on the same.

PROBLEM: General disregard for the systematic methods and procedures for the research due to various issues like personality, cognitive issues, etc.

SCOPE OF STUDY: The various provisions to be undertaken for developing the ability of the researchers to witness and observe various directions and dimensions concerning the research subject.

RESEARCH DESIGN AND METHODOLOGY: Inspecting the subject from a broader perspective, referring to various views of the researchers and, taking a note on the better synthesis and optimisation of the

research process with a gaze for societal interest.

CONCLUSION: A better researcher is the basic key for any good research. And the ethical side of the personality is not to be neglected slightly. In any civilisation, a research is always a chain cycle and the work is carried on further, which compels for a even more sincerity. Also, a failed research is a successful research too as it teaches us what is not to be done.

KEYWORDS: Motivation, Inquisitiveness, Intellectual curiosity, Interest, Originality, Teamwork and Scientific integrity.

INTRODUCTION:

Researches are the basic thing that leads a society towards development of every kind and type. They are the basic intentional efforts put for the generation, testing and analysis of any process. A systematic effort for the same ensures maximum productivity and well-being of the society. Also, knowledge of the various processes and factors affecting the research are vital towards conducting an effective research. The following text is all about the various qualities and considerations to be taken into account for better outputs. It discusses the various mistakes and faults in the research process in context of approach, ethics, procedure, etc. It stands clear that the qualities of the researcher is the factor that affects the quality of research. Motivation, Inquisitiveness, Intellectual curiosity, Interest, Originality, Teamwork and Scientific integrity are some of the very basic qualities. Creativity serves its own purpose too.

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DETAILS: The best quality of a good and efficient researcher is the will power. It's an evidence, no published report are necessary. Luis H. Toledo-Pereyra says "interest, motivation, inquisitiveness, commitment, sacrifice, excelling, knowledge, recognition, scholarly approach, and integration. The characterization and understanding of these qualities would be extremely helpful to those who are beginning the exciting field of research." The Three D's : Dedication, Determination and Decency are the general basic qualities of a good researcher. The researcher must know about what the research is all about and what it isn't. It's about integrating individual clinical expertise and the best external evidence. The researcher is to identify broad patterns and create a coherent study-line for the findings. A good researcher needs to take a broad perspective and try to identify trends to help organizations make good decisions and aware of the bigger picture, to take a broader approach and gauge future research plans based on trends to be more accurate.

Identifying patterns and trends as exhaustively as possible, makes it easier to make more solid predictions about future conditions, sense practical, concerned with doing things and ideally improving the world. Passion serves as a driver to push the researcher continues moving forward / further & going deeper whereas perseverance serves as a motivator to influence the researcher stands up and continue the pursuit after facing repeated failures. a researcher must have intellectual curiosity. Curiosity is important for the experiments done by researcher in exploring different approaches and ideas. The characterization and understanding of these qualities would be extremely helpful to those who are beginning the exciting field of research. To be a good researcher first requires the intention to be involved in research and immediately thereafter to show a dedicated interest to do the best research possible. From there we must accumulate the knowledge needed to advance the current ideas already existent in the research world.

Ethical phenomena are vague and uncertain, because ethical problems and dilemmas appear in those situations when we are uncertain about what to do.

If we knew the proper course of action, then there would be no ethical problem

Researchers are expected to demonstrate-

- the creation and interpretation of new knowledge, through original research or other advanced scholarship, of a quality to satisfy peer review, extend the forefront of the discipline, and merit publication. A systematic acquisition and understanding of a substantial body of knowledge which is at the forefront of an academic discipline or area of professional practice;
- the general ability to conceptualise, design and implement a project for the generation of new knowledge, applications or understanding at the forefront of the discipline, and to adjust the project design in the light of unforeseen problems;
- a detailed understanding of applicable techniques for research and advanced academic enquiry.

ATTITUDE TOWARDS NEGATIVE RESULTS AND FAILURE:

A good researcher is that who take into account negative results while concluding the results. He must be honest enough to exhibit true results. It is a fact to be understood that the research is a very risky in results point of view. A good researcher has sportsmanship in his attitude at every work he undertakes. “The reasonable man adapts himself to the world; the unreasonable man persists to adapt the world to himself .Therefore, all progress depends on the unreasonable.” - George Bernard Shaw

SOME BROAD CLASSIFICATIONS OF QUALITIES: To be a good researcher your mindset has to be explorative, than you have to arm yourself with the main weapon that is knowledge of the field you are interested in. Second step, a lot of effort has to be put in making a good protocol (primary outcome, secondary outcome) and hypothesis that you do not change your mind during the course of the study. Thirdly, again armed with knowledge, you have to learn how to interpret the good and the bad results. And finally, one has to at least know the basics to be able to do a good research.

A) Knowledge base (the knowledge, intellectual abilities and techniques to do research)

1) Knowledge base

- Subject knowledge
- Research methods: theoretical knowledge
- Research methods: practical application
- Information seeking
- Information literacy and management
- Languages
- Academic literacy and numeracy

2) Cognitive abilities

- Analysing
- Synthesising
- Critical thinking
- Evaluation
- Problem solving

3) Creativity

- Inquiring mind
- Intellectual insight
- Innovation
- Argument construction
- Intellectual risk

B) Personal effectiveness (The personal qualities and approach to be an effective researcher)

1) Personal qualities

- Enthusiasm
- Perseverance
- Integrity

- Self-confidence
- Self-reflection
- Responsibility

2) Self- management

- Preparation and prioritisation
- Commitment to research
- Time management
- Responsiveness to change
- Work-life balance

3) Professional career development

- Career management
- Continuing professional development
- Responsiveness to opportunities
- Networking
- Reputation and esteem

C) Research governance and organisation (The knowledge of the standards, requirements and professionalism to do research.)

1) Finance, funding and resources

- Income and funding generation
- Financial management
- Infrastructure and resources

2) Research management

- Research strategy
- Project planning and delivery
- Risk management

3) Professional conduct

- Health and safety
- Ethics , principles and sustainability

- Legal requirements
- IPR and copyright
- Respect and confidentiality
- Attribution and co-authorship
- Appropriate practice

D) Engagement, Influence and Impact (The knowledge and skills to work with others and ensure the wider impact of research)

1) Engagement and impact

- Teaching
- Public engagement
- Enterprise
- Policy
- Society and culture
- Global citizenship

2) Communication and dissemination

- Communication methods
- Communication media
- Publication

3) Working with others

- Collegiality
- Team working
- People management
- Supervision
- Mentoring
- Influence, collaboration and leadership
- Equality and diversity

CONCLUSION: A better researcher is the basic key for any good research. And the ethical side of the personality is not to be neglected slightly. In any civilisation, a research is always a chain cycle and the work is carried on further, which compels for a even more sincerity. Also, a failed research is a successful research too as it teaches us what is not to be done.

KEYWORDS: Motivation, Inquisitiveness, Intellectual curiosity, Interest, Originality, Teamwork, Scientific integrity, Cognitive abilities, Work-life balance, Time management.

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QUALITY IMPROVEMENT IN SANSKRIT EDUCATION AND RESEARCH

Dr. Raghavendra Bhat

SANSKRIT IS...

- Sanskrit is the source of all kinds of Knowledge.
- Sanskrit can build good and healthy environment.
- Sanskrit can teach the balancing the life.
- Sanskrit is the only language which can go beyond the religion, nation even body, mind and soul.
- Sanskrit more than mother of all other languages
- Sanskrit is heart of the life

Need to Re-Call “Sanskrit

- ❑ We need overcome from below given things now itself or else we may miss the opportunities.

THEY ARE:-

- Due to many misconceptions people are thinking Sanskrit is belongs to particular community, meant for particular religion, for particular people and especially for limited purpose.
- People are scarring about Sanskrit with thinking it is a very tough Language.
- Lacking of up gradations in more Research and Developments in Sanskrit and Allied Subjects Curriculum.

Steps can be taken:-

- We need think about from the bottom level so that the common

man can also get interested in Learning Sanskrit

- We need to rethink about our Sanskrit texts books, different syllabuses in the rout level
- We must update and upgrade our research styles and its values
- Valuable research results must be incorporated in Syllabuses.

Possibilities.....

- ☐ Establishment of A New Sanskrit Research Organization.
- ☐ All kinds of Traditional Sanskrit and Sanskrit allied subjects researches could be done in ONE roof.
- ☐ Fundamental Sanskrit Researches related with Ayurveda, Yoga, Arthashastra, Astrophysics, Astronomy etc are also comes should in single roof in the dimension of I) Fundamental Level II) Analytical /in the perspective of Cultural Synthesis III) Scientific Level..

WAY BY ESTIBLISHMENT OF.....

- ☐ **Council for Sanskrit Research(CSR)**

Or

- ☐ **Council for Research in Sanskrit and Allied Subjects (CRSAS)**
- ☐ This Research Council should work as same as OTHER Central Councils in Ministry of **AYUSH** and other Ministries of Govt. of India
- ☐ Department is meant for only Sanskrit and Sanskrit Allied Researches (Only Sanskrit related researches).
- ☐ This Department should be Autonomous.
- ☐ This Department could come under Union Ministry of or any concerned other departments (this is to subject to the Govt.)
- ☐ This Department should have Authority to Sanction/Provide the grants to all kinds of Sanskrit and its related Researches in India.
- ☐ Should have Authority to decide and make SANSKRIT Research collaborations with other Countries.

- ❑ This Should also have Authority to provide funds and Evaluate all kinds of Sanskrit Researches in the deferent Universities/ Institutions/Departments in all over the India and related matters with Other Countries.
- ❑ In collaboration with National Mission for Manuscripts (NMM) this can work for the Sanskrit Fundamental Researches and all kinds of Manuscript studies (irrespective of Sanskrit based Manuscript studies).

Working Nature :-

It shall work in THREE steps.

A)Fundamental, B)Analytical C) Experimental-
Scientific Researches in SANSKRIT

➤ A) Fundamental Research:-

- Research in ALL KINDS OF SANSKRIT Manuscripts Reading, Writing and Critical Editions and its Studies.
- Fundamental Studies of Vedas and Vedic Concepts(including Vedangas), Smritis texts and Puranas.
- Fundamental Studies of Traditional Shastras (All Shstras including Yoga, Ayurveda, Arthashastra, and all other Shshtras should be include.
- Preparing and Publishing the books with the commentaries in deferent languages.
- Teaching and training of Research results to students and Common man

(Will be benefit for to become UP to DATE for Sanskrit Colleges, Shodha Samsthanas and Universities in their curriculum)

➤ B) Analytical Research :-

- Study of Sanskrit based texts and Inter-relations between Veda, Smrit Purana Shashtras to modern Science, Economy, Defense etc.

- **Preparing and Publishing research Articles and Research based books**
- **Preparation or/and Suggestions for the Valuable Sanskrit Text books and guidances for the same to all related with (i)Higher Education, (ii) Secondary Education and (iii) Primary Education institutions and Departments.**
- **Teaching and training of research results to Common man and Students**

(Will be helpful to develop the curriculum of Sanskrit and Allied Subjects specilly in the field of YOGA, AYURVEDA, ARTHA SHASTRA etc.)

➤ **C)Experimental or Scientific Research :-**

- **The Concepts/ Matters all those Fundamentally and Analytically proved should be done in experimental with the different Scientific Methods**
- **The Concepts those are Interlinked with Veda and Vedic studies, Interlinked between traditional Shastras are also beeing done in experimental method (Eg. Many Yogic concepts are inter linked with Ayurveda, many are interlinked with Dharmashastra and many are even Astrology and that kind of concepts should experimentally studied)**
- **Preparation or/and Suggestions for the Valuable Sanskrit Text books and guidance for the same to all related with (i)Higher Education, (ii) Secondary Education and (iii) Primary Education institutions and Departments.**
- **Preparing and Publishing Sanskrit based Scientific articles**
- **Teaching and training of Research results to Common man and Students (Very much helpful to the National Level Science Institutions such as IITs, IISERs IIITs etc and also for Common man).**

➤ **SKILL DEVELOPMENTS IN SANSKRIT**

- **Short term courses and workshops shall be conducted in**

the perspective of Sanskrit Skill Developments (SSD).

- **Such thing will be very helpful to reach the Sanskrit to public and popularity and Jobs in or through Sanskrit.**

Results/Benefits ...

- All unknown concepts from Veda, Vedanga, Smritis, Paranas and Traditional Shastras will come into light.
- Irrespective of Sanskrit Manuscripts studies, Critical Editions and Researches can be done.
- Each and Every Shashtras concepts with other different Traditional Shastras connections, values and Social relevance can be judged and can be justified,
- Each and every common man can understand even Scientific usage of concepts including traditional background.
- Plenty of Sanskrit jobs will come out from this.
- Sanskrit Scholars those who are even just having Master degrees in Sanskrit with having background in Vedic texts, traditional Shastras or manuscripts/knowledge in variant scripts reading can also get opportunity to work in Sanskrit field.
- Even the scholars from Science, Commerce and other modern field can also learn Sanskrit and also get opportunity to work for Sanskrit.
- Last but not least Sanskrit can get popularised all over the world.



RESEARCH ETHICS

Prof. Nanda J. Puri

India has a great treasure of scientific knowledge, wisdom, moral values and literature. Sanskrit is the key of it. Our Rushi-Munis were scientist and their 'Ashrams' were research institutes. In these institutions Yogashastra, Philosophy, Ayurveda, Vastushastra, Dharmashastra, Arthashastra etc. were taught. These Shastras had made the human life healthy, joyful, happy and peaceful. In modern age man continuously runs behind his unlimited desires, high ambitions, material comforts and in return he gets unhappy, unhealthy life. Our ancient Indian Shastras teach us how to live happy and peaceful life. The need of an hour is decoding and reproduction of our ancient Indian knowledge with modern techniques and scientific approach.

Research is a continuous process. 'ज्ञानमगाधम्'. It is said about knowledge. As per the need of the society every day new things are invented or discovered, new dimensions of knowledge are disclosed. There is always scope for further research. But only quality research will stand still beyond the time frame. For quality research we have to obey the ethical principles. Some essential qualities for research ethics are discussed here.

- 1) Honesty - Researcher should be honest towards his research. He should be very careful about source of data collection and presentation. He should conduct experimental work very carefully and honestly. Carelessness, negligence and manipulation of data or result are not allowed in research.
- 2) Openness - Researcher should share his data, ideas, resources and findings with other researchers and scholars. He should be opened for suggestions and guidance from scholars. Research paper presentation on the chosen topic for Ph.D. degree in national and inter-national conferences and seminars is the best way of openness. Open defense at every stage of research is also good practice in the quality of research.

3) Legality - Researcher should know the relevant law and policies. He should obey the law. Research work should be protected by 'Intellectual property right law. Codes and policies are defined for research ethics in every university or research institute. Researcher should not violate the rules.

4) Social Responsibilities - Every man has his own responsibility towards society. Researcher should know the need of the society. He should take research projects or topic for research as per the need. His research outcome should be beneficial for the society. For example Yogic therapy for stress management, water conservation in ancient India etc.

5) Obey the research ethics. Research ethics are as follows -

- 1) Research work should be new and original.
- 2) Outcome of the research should be for the welfare of the society.
- 3) Research work should be examined by Scholars.
- 4) Avoid research misconduct.

Research misconduct -

There are three types of research misconduct. Fabrication, Falsification and plagiarism. Fabrication means making up data for the result as per researchers aim.

Falsification means manipulation of data, process or result. Researcher should not be prejudiced. If he finds some reference against his hypothesis, he should mention it honestly. Facts should be accurately mentioned in research records.

Plagiarism means using the data, ideas or matter of another person without his permission or giving him appropriate credit. If researcher takes some reference from published book, research article or project report he should give proper references in footnotes. If there is a need of maps, tables or figures he should obtain permission from that particular publisher of research journal, book or report.

Publishing same research of the same author simultaneously in two different research journals is also the violation of research policies. This is unacceptable practice in research.

Mallinatha said in his सञ्जीवनी commentary on Raghuvansham नामूलं लिख्यते किञ्चिन्नानपेक्षितमुच्यते । I have neither written any thing without giving its source nor unwanted or irrelevant things to the text. This is the most important fact which researcher should follow. मम्मटाचार्य has mentioned the opinions of other Shastrapanditas while explaining तात्पर्यार्थ like 'इत्यभिहितान्वयवादिनां मतम्', वाच्य एव वाक्यार्थ इत्यान्विताभिधानवादिनः ।' In to context of रससूत्रविवरण he had given proper credit to भट्टलोल्लट, भट्टशङ्कूक, भट्टनायक and अभिनवगुप्ताचार्य । These examples show our ancient Indian Shastric tradition.

Conclusion -

India has a great treasure of Scientific knowledge. Sanskrit is the key for decoding and reproducing the knowledge. We have to conduct interdisciplinary research with scientific approach. This research should be done with research ethics. This is our social responsibility to conduct the research for the welfare of the society. Honest, openness legality etc are some of the important qualities for researchers. Research misconducts should be strictly avoided. By following research ethics we can give our ancient Indian knowledge to next generation.

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RESEARCH IN MANUSCRIPTOLOGY - A RECENT TREND

Pallavi Sanjay Kawale

Abstract

Manuscriptology is a new and advanced branch of study these days. Research in this domain is the need today. Many unpublished texts and knowledge are waiting for the researchers to come and unfold the magic of knowledge to the whole world. Hence it is a recent trend emerging in the field of research. Not only India but the western researchers are also taking interest in this field. Various aspects from writing materials to script to publication of the manuscript to its preservation etc such topics are dealt here. This research paper aims to focus manuscriptology a recent research trend in the world.

Keywords

Manuscriptology – Manuscripts - Unpublished texts - Preservation – Publication – Recent research trend

Main text

Manuscriptology is the study of manuscripts. It is the combination of two words - 'Manus' a latin word which means by hand and script is the pictorial representation of the language Hence Manuscriptology is the study of the hand written documents. Literature is the mirror of the society. While studying a society, we tend to review the existing literature, while giving any opinion we always review the literature firsthand and then give the opinion. This literature is stored in the form of documents. Documentation is a very important aspect while analyzing any topic or reviewing any judgement to pass the verdict on. In Vedic times it was the oral tradition which kept our scriptures intact. But Later need of storing this data emerged. It gave birth to the script and writing traditions. The study of our society, our history or literature through these hand written documents is Manuscriptology. Also

referred to as Codicology. It is latin for codex that is books. The study of codex is codicology. Now it is the era of digitization. Every data is digitally stored. But we still have many manuscripts, which offer a great knowledge which is untouched yet. Study of such untouched manuscripts is very important today. Such untouched manuscripts are very important today.

Research is a worldwide phenomenon used today. It is also a combination of two words – Re – again and search. To search again and again is research. It is a systematic and chronological efforts of finding out a more appropriate, solution to a common social problem So, research is to be done in the field of Manuscriptology. 'The nomenclature manuscriptology is not coined by us It is a new and advanced branch of study nowadays. The western researchers coined this term and we use it, the way it is.

Manuscripts deal with two important aspects the writing material and the written text. Research in Manuscriptology involves both the aspects. Manuscript materials vary from palm leaves, cloth, birch bark to paper. Today we write on paper. But this science goes way back when this text was written on palm leaves. Palm leaves are the main source of manuscripts. Text written on such leaves are the oldest texts surviving. Research in manuscriptology deals in study of writing materials, writing substances, tools, study of various scripts, its collection, its conservation and preservation, cataloguing, editing, analysis and publication of the manuscripts research in manuscripts revolve from writing material to publication of the manuscript. These manuscripts are unpublished documents. We need to learn the script to decode the text, edit it and publish it. This helps in storing the manuscript for ages for many more generation to come. Being written on leaves, these manuscripts have a shelf life. After a fixed period of time, the leaves start to decay, which leads to loss of the text. Mostly the manuscripts are written on palm leaves whose life stretches almost 500 years. But what after that? So the manuscripts are needed to be preserved and published for the forthcoming generations. Preservation of the manuscripts is one such aspect regarding it. As the palm leaves have shelf life, we need to preserve them. This is the important aspect of research in this science. Previously some traditional, methods such as putting turmeric, neem leaves etc. with them were used. But now new researches have claimed different things to preserve them. Research here leads to methods to preserve them. Research here leads to methods as microfilming,

digitizing, air conditioning, deep freezing etc. A few Chemicals as silica gel is also used for the same. So more research is expected in this aspect to preserve them.

Similarly, publication of the manuscript, makes it permanent in front of the types of the people. It is a permanent solution to preservation of the manuscripts. Publishing it in a written format make it more authentic and easy. Moreover, publication of such rare texts, adds to the literature world. Textual criticism is a very important aspect in this domain. Research in this aspect is very essential today.

These manuscripts are texts written on palm leaves, here script of the manuscript is very important. A very big aspect of a manuscript. The study of various scripts and research in the scripts is an important factor in the field of manuscriptology. The knowledge of ancient scripts such as Brahmi, Kharoshti , Grantha etc is very important.

So research in manuscriptology is a recent research trend evolving at a very great pace. It is flourishing not only in India but various parts of the world as well. We still have many such unpublished documents or manuscripts that need to be studied and brought forward. Research in this new discipline will surely benefit the students and new researchers in this field. Moreover, research in this domain will bring thousands of unpublished and unrecorded texts in front of the people. The vast knowledge hidden behind will emerge to the people who study the texts. New and interesting facts will emerge and enlighten the people.

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संशोधकस्य गुणवत्ताविमर्शः

डॉ. शिवरामभट्टः

संशोधनकर्मणः अपरिहार्यमङ्गं भवति संशोधकः। संशोधनकर्म नैव सुलभम्। सर्वे एतत्कर्म कर्तुं समर्था नैव भवन्ति। संशोधनकार्यं कर्तुं केवलं पुस्तकीयं ज्ञानमपर्याप्तम्। अपि तु संशोधकाय नैके बाहीका आन्तरिकाश्च गुणा आवश्यकाः। संशोधनमेका क्रिया कार्यमपि च। अतः प्रत्येकं कार्यसिद्धौ यथा निमित्तकारणम् उपादानकारणमिति द्वे कारणे भवतः। तथा एव संशोधनकार्यसिद्धावपि एते द्वे कारणे आवश्यके भवतः। यथा घटस्य निर्माणे कुम्भकारः निमित्तकारणं भवति। मृत्तिका उपादानकारणं भवति। तथैव संशोधनकार्ये संशोधकः निमित्तकारणं भवति। संशोधनविषयः उपादानकारणं भवति। शोधसामग्रीणां विश्लेषणेन मन्थनेन च शोधप्रबन्धः ग्रथितो भवति। शोधनिर्देशकः संशोधकस्य साहाय्यमाचरति। अतः सोऽपि निमित्तकारणं भवति। एवमेव विश्वविद्यालयाः, पुस्तकालयाः, लेखागारा अपि निमित्तकारणं भवन्ति। यैः संशोधकस्य कृते प्रचुरं संशोधनपोषकसामग्र्यः लभ्यन्ते। तेन संशोधकः अनायसं संशोधनं कर्तुं शक्नोति।

शैक्षणिकसंशोधनकार्यसन्दर्भे संशोधनं शैक्षणिकघटनासम्बद्धं भवति। तत्र शैक्षणिकशोधपद्धतयः, अध्यापनसमये जायमानसमस्यानां निवारणोपायाः, अप्रकाशितग्रन्थानां प्राचीनहस्तलिखितानां च सम्पादनं प्रकाशनं च इत्यादयः बहवो विषया अन्तर्भवन्ति। अतः शैक्षणिकसंशोधनक्षेत्रमपि व्यापकं वर्तते। संशोधकेन स्वसामर्थ्यानुगुणम् उपलब्धसूचनानुसारं च संशोधनविषयः चेतव्यो भवति। साम्प्रतिकयुगे संशोधकाः अधिकतया अन्तर्जालमाश्रित्य संशोधनरता भवन्ति। परन्तु तत्रत्यसंयोजितसामग्रीणां प्रामाणिकताविषये कदाचित् संदेहो भवति। अतः सप्रमाणं विषयस्य मूलमन्विष्य संशोधनमनिवार्यं भवति। तदर्थं संशोधकस्य कृते विषयज्ञानं भाषाज्ञानं च अत्यावश्यके। अन्यथा संशोधकस्य गुणवत्तायां सन्देहो भवति। अतः उत्तमेन संशोधकेन उत्तमं गुणवत् संशोधनं कर्तव्यं चेत् संशोधकस्य गुणवत्ताविमर्शनं कर्तव्यं भवति।

संशोधनस्य स्वरूपं स्तरश्च संशोधकस्य स्वरूपानुगुणं वर्तते। संशोधकः संशोधनस्य निमित्तकारणमिति कृत्वा तं विना संशोधनकार्यम् असम्भवमेव।

संशोधकस्य साम्प्रतिकी स्थितिः —

यद्यपि प्रजातन्त्रमूल्यं समतास्वतन्त्रतासिद्धान्तमाधृत्य प्रवर्तत इति कृत्वा योग्यता एव संशोधकानां कृते अवसरं प्रददाति। तथापि वास्तविकं तु आवश्यकशैक्षिकयोग्यतां प्राप्ताः सर्वे संशोधकाः न सिध्यन्ति। सम्प्रति जगति संशोधनकार्यं शुद्धं नावशिष्टम्। उपाधिप्राप्तये धनार्जनाय वा कश्चन साधनविशेषः समजायत। व्यावसायिकलिप्सया एव शोधकार्यसाधनत्वेन विपरिणमयितं वर्तते। संशोधकस्य निष्कामकर्मयोगे सारस्वतस्तरः ह्रासतां गतो दरीदृश्यते। शोधकर्तारः कथञ्चित् शोधप्रबन्धं निर्माय उपाधिं प्राप्य उद्योगमधिगच्छन्ति। अतः संशोधनकार्यम् उद्योगप्राप्तये पदोन्नतिप्राप्तये वेतनवृद्धिप्राप्तये वा कथञ्चित् क्रियमाणमस्ति इति प्रचुरमवलोक्यते। जनसंख्याप्राचुर्यं व्यावसायिकलिप्सा प्रतिस्पर्धा च संशोधकं गुणवत्तारहितं प्रजातन्त्रमूल्यं च व्यावसायिकतन्त्रे अपातयत्। प्रतिभायुक्तस्य संशोधनस्य संशोधकस्य वा श्रेष्ठं मानं ध्वस्तं जातं वर्तते। उत्तमसंशोधकः एतादृशः मायाप्रपञ्चात् मुक्तो भवेत्। तदा एव संशोधनस्य मूल्यं सुरक्षितं भवति। ज्ञानस्य वास्तविकी उपासना च सम्भवति। अतः उत्तमसंशोधकः भवितुं कीदृशाः गुणाः भवेयुरिति सम्प्रति विचार्यते।

शारीरिकगुणवत्ता —

उत्तमं संशोधनकार्यं कर्तुं सफलं निष्कर्षं च प्राप्तुं संशोधकस्य शारीरिकगुणाः सुदृढाः स्युः। कालिदासेन तदेव उक्तं कुमारसंभवे 'शरीरमाद्यं खलु धर्मसाधनम्' इति। संशोधकस्य नीरोगमाकर्षकं च व्यक्तित्वं समाजात् मार्गदर्शकात् सम्बद्धस्रोतोभ्यो वा सत्यं विश्वसनीयं च तथ्यं प्राप्तुं सहायकं भवति। वस्तुतः शोधकार्यं प्रातिभकार्यं वर्तते। अतः शरीरेण सह कोऽपि सम्बन्धो न भवतीति चिन्तनं नितान्तं भ्रान्तं वर्तते। यतः व्यक्तेः मानसिकतायाः वाचिकस्य लेखनस्य आचरणस्य च मौलिकमाध्यमं शरीरमेव। यथा तारं विना गतिशीलायाः विद्युतः अस्तित्वं न भवति तथैव शरीरं विना प्रतिभायाः गतिर्वा अस्तित्वं वा न सम्भवति। स्वस्थे शरीरे स्वस्थं मनः इति विद्वांसो वदन्ति। तेन स्वस्थं मनः स्वस्थं शरीरं स्वस्थमाचरणं प्रति नयति। एवं स्वस्थमनश्शरीराचरणानां योग एव कर्मयोगः। शोधः कर्मयोगः, संशोधकः कर्मयोगी। शारीरिकस्वास्थ्यार्थं सात्त्विकाहारविहारव्यायामादयः अनिवार्याः। संशोधनम् आध्यात्मिकसाधना वर्तते। अतः रुग्णः संशोधनं कर्तुं न शक्नोति। स्थितप्रज्ञः एव स्वस्थः कथ्यते। एवं च शरीरेण स्वस्थ एव संशोधकः उत्तममनुसन्धानं कर्तुं शक्नोति।

बौद्धिकगुणवत्ता —

संशोधकाय न केवलं शारीरिकगुणवत्ता पर्याप्ता। अपि तु बौद्धिकगुणवत्ता अपि अपेक्षते। बुद्धिशक्त्या एव संशोधकः सफलनिष्कर्षं प्रति समर्थतया अभिमुखो भवति। बौद्धिकगुणवत्तायामेते विषया अन्तर्भवितुं शक्यन्ते। यथा—

अ) रचनात्मककल्पनाशक्तिः — शोधकर्तुः कल्पनाशक्तिः अत्यन्तं प्रबला स्यात्। अन्यथा संशोधने नावीन्यमानेतुं न शक्नोति। अध्ययनकार्ये व्यावहारिकतां सामाजिकसमस्यानां निवारणं च कर्तुं रचनात्मककल्पनाशक्तिः आवश्यकी।

आ) जिज्ञासा — संशोधकस्य सततं ज्ञातुमिच्छैव जिज्ञासा। सा एव ज्ञानविज्ञानयोः जननी वर्तते। यस्मिन् संशोधके जिज्ञासायाः उत्कण्ठता नास्ति तस्य संशोधनकार्यं जडपूरितं भवति।

इ) निर्णयस्वीकारसामर्थ्यम् — सफलः शोधकर्ता शीघ्रं निर्णयं स्वीकर्तुं समर्थो भवेत्। समयानुसारं अपरिचितपरिस्थितिषु आवश्यकतामनुलक्ष्य सार्थकसंशोधनाय शीघ्रं निर्णयं स्वीकर्तुं समर्थः स्यात्। अन्यथा सः सफलः संशोधकः भवितुं नार्हति।

इ) वैज्ञानिकविश्लेषणक्षमता — संशोधनदृष्टेः संशोधनपद्धतेश्च मूलप्रेरणा वैज्ञानिकता विद्यते। साहित्यं विज्ञानं नास्ति। परन्तु संशोधकः भावनात्मककलात्मकरसात्मकरहस्यमयस्वरूपं यथासम्भवं बोधगम्यं कर्तुं वैज्ञानिकदृष्टेः पद्धतेश्च आश्रयणं करोति।

उ) विचाराणां क्षमता — शोधकर्ता शोधप्रबन्धे स्वविचारान् स्पष्टयितुं योग्यः स्यात्। विचारशीलः संशोधकः जटिलपरिस्थितिषु अपि समस्यासमाधानाय स्पष्टतया विचारान् प्रस्तौति।

भाषिकगुणवत्ता —

शोधप्रबन्धं लेखितुं शास्त्रीयभाषा आवश्यकी भवति। अतः संशोधकस्य भाषा व्याकरणेन परिशुद्धा परिष्कृता च स्यात्। परिशुद्धा भाषा सर्वावगमयोग्या भवति। परिशुद्धया लिखितः सः शोधप्रबन्धः आकर्षकः भवति।

अ) लिपिशुद्धता — यः संशोधकः उच्चारणे दोषं करोति सः लेखने अपि तादृशमेव दोषं करोति। अशुद्धं लिखितः शोधप्रबन्धः स्तरहीनः सर्वैः परिहीयते।

आ) वाक्यरचनाशुद्धता – वाक्यरचनाकौशलेन संशोधकस्य भाषिकस्तरः विज्ञायते। यः संशोधकः व्याकरणे पटुः चिन्तने च निष्णातः सः सम्पूर्णतया परिनिष्ठितमाशयं प्रतिपादयन् शोधप्रबन्धं सशुद्धं निर्मातुं शक्नोति।

इ) पारिभाषिकशब्दावलीज्ञानम् – पारिभाषिकशब्दावली नाम या विशिष्टशास्त्रानुसारं निश्चितार्थे शब्दानामावलिः प्रयुक्ता भवति सा। शास्त्रीयग्रन्थेषु पारिभाषिकशब्दाः प्रयुज्यन्ते। तत्तच्छास्त्रे संशोधनं कर्तुं तत्तच्छास्त्रगतानां पारिभाषिकशब्दानामावली ज्ञातव्या भवति। अन्यथा शास्त्रान्तरे अर्थाभिन्नत्वे सति प्रकृतशास्त्रे अन्योऽर्थो भवितुमर्हति। अतः शास्त्रीयानुसन्धानेषु पारिभाषिकशब्दावलीनां ज्ञानमावश्यकं भवति।

आचारे गुणवत्ता –

संशोधकः सदाचारसम्पन्नः स्यात्। अन्यथा संशोधनं दुराग्रहग्रस्तं पक्षपातयुक्तं च भवितुमर्हति। उत्तमः संशोधकः वैयक्तिकमतभेदान् आसक्तीः पक्षपातचिन्तनानि च त्यक्त्वा तटस्थः निर्लिप्तः विवेकसम्मतः समसामयिकसमस्यासंकटाद्विमुक्तः कर्तव्यनिष्ठः कर्मयोगी स्वस्थः समरसतापूर्णः सात्त्विकः भवेत्। एतादृशः संशोधकः समाजोपयोगि संशोधनं कृत्वा स्वयोगदानं समाजाय दातुं शक्नोति। विभिन्नभ्रान्तिभिः मुक्तो भूत्वा समये योग्यं निर्णयं स्वीकर्तुं शक्नोति।

व्यावहारिकगुणवत्ता –

शारीरिकमानसिकयोग्यताभिः सह संशोधकः व्यवहारकुशलोऽपि स्यात्। संशोधकस्य व्यवहारः वास्तविकः आकर्षकः प्रभावपूर्णश्च स्यात्। यथा –

अ) परिमृष्टः व्यवहारः – संशोधकस्य परिमृष्टः शिष्टाचारपूर्णः व्यवहारः मार्गदर्शके समाजे सहायकसामग्रीषु च सकारात्मकप्रभावं जनयति। तेन सूक्ष्मतथ्यानि सूचनाश्च प्राप्तुं स सफलो भवति। अतः परिमृष्टः व्यवहारः सफलसंशोधकस्य आवश्यको गुणो मन्यते।

आ) आत्मनियन्त्रणम् – संशोधनसमये अनेकाः विपरीतसमस्यानां परिस्थितयः उपस्थिता भवन्ति। उद्वेगसंवेगादीनां मनोविकाराणां प्राबल्ये संशोधकः स्वकार्यं सुलभतया कर्तुं न शक्नोति। अतः आत्मनियन्त्रणद्वारा आवश्यकसूचनाः प्राप्य विवेकेन समुचितो निर्णयः स्वीकर्तव्यो भवति। कस्या अपि उत्तेजनायाः बलिपशुरभूत्वा आत्मनियन्त्रणद्वारा स्वसंशोधनकार्यं नैरन्तर्येण कर्तुं समर्थो भवति।

स्वाभाविकगुणवत्ता —

संशोधकस्य स्वभावेन सम्बद्धानां गुणानां संशोधनकार्ये समुचितोपयोगः एव स्वाभाविकगुणवत्ता भवति। भगवद्गीतायां नैसर्गिकरूपेण सात्त्विकस्वभाव एव अध्यात्मं कथ्यते¹। संशोधकः सात्त्विकस्वभावेन सुरक्षितो भवेत्। अतः प्रकृतेः विकृतिं प्रति विजयं प्राप्य संस्कृतिम् उन्मुखीकुर्यात्। तदर्थं केचन स्वाभाविकगुणाः संशोधके स्युः। यथा —

अ) सम्मानभावना — विदुषः शोधनिर्देशकं च प्रति सम्मानभावना स्यात्। ज्येष्ठेषु आदरभावेन अनेके विषयाः सिद्धा भवन्ति। श्रद्धावान् ज्ञानं लभते² इति भगवद्गीतायामुक्तं वर्तते। गुरुमार्गदर्शकश्रद्धया संशोधकस्य ज्ञानविस्तारः आत्मोत्कर्षश्च भवतः। श्रद्धया संशोधनसन्मार्गकर्मणि सततमग्रेसरो भूत्वा प्रेरणां विशिष्टशक्तिं च प्राप्नोति। मार्गदर्शकः श्रद्धालुसंशोधकं सदा प्रेरयति प्रोत्साहयति च।

आ) स्वाध्यायः — स्वाध्यायोऽध्येतव्यः इति श्रुतिवाक्यप्रामाण्येन संशोधकः सर्वदा अध्ययनशालो भवेत्। तेन प्रतिसोपानं नवीनं ज्ञानं नवीनां दिशां च प्राप्नोति। तेन संशोधनस्य सुदृढविस्तारो भवति। सतताध्ययनेन संशोधकः गभीरं मौलिकं च चिन्तनं कर्तुं क्षमतां प्राप्नोति।

इ) धैर्यशीलता — संशोधनं कुर्वतः संशोधकस्य कर्मणि अनेकानि व्यवधानानि पुरतः समायान्ति। व्यवधानेभ्योऽविचालितस्सन् स्वलक्ष्यं प्रति अग्रेसरो भवेत् संशोधकः। तदेव तस्य धैर्यशीलता कथ्यते। भर्तृहरिरपि प्रारब्धं कार्यं ये न त्यजन्ति ते एव उत्तमा³ इति कथयति।

निष्कर्षः —

एकः सफलः उत्तमः संशोधकः पूर्वोक्तगुणवत्ताभिस्सह परिपूर्णो भवेत्। यद्यपि कोऽपि सर्वगुणसम्पन्नो न भवति। परन्तु बहवो गुणाः संशोधके भवेयुरित्याशयः। एता गुणवत्ता अविज्ञाय आत्मावलोकनं विना वा कोऽपि साधारणव्यक्तिविशेषः शोधकार्यं कर्तुं न पारयति। अतः पूर्वोक्ताः विषयविशेषाः अवश्यं संशोधकेन ज्ञातव्याः। ता मनसि निधाय यः संशोधकः स्वकर्मणि अग्रेसरो भवेद्यदि स सफलो भवतीति शोधलेखस्यास्य तात्पर्यं प्रवृत्तिश्च इति शम्।

सन्दर्भसूची –

1. अक्षरं ब्रह्म परमं स्वभावोऽध्यात्म उच्यते। भूतभावोद्भवकरो विसर्गः कर्मसंज्ञितः॥
(भगवद्गीता-8.3)
2. श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः। ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति॥
(भगवद्गीता-4.39)
3. प्रारभ्यते न खलु विघ्नभयेन नीचैः प्रारभ्य विघ्नविहता विरमन्ति मध्याः। विघ्नैः पुनः
पुनरपि प्रतिहन्यमानाः प्रारब्धमुत्तमजना न परित्यजन्ति॥ (नीतिशतकम्-27)

सन्दर्भग्रन्थसूची –

1. शोध प्रविधि – डॉ. हरिचन्द्र वर्मा, हरियाणा साहित्य अकादमी, पंचकूला
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शिक्षण व शोध की गुणवत्ता उन्नयन में ज्योतिर्गणित की भूमिका

डॉ. कृष्णकुमार पाण्डेय

यथा शिखा मयूराणां नागानां मणयो यथा ।
तद्वद्वेदांगशास्त्राणां गणितं मूर्ध्निस्थितम् ॥

वेदाङ्गज्योतिषश्लोक 4

ज्योतिर्विज्ञान शास्त्र में गणना की प्रधानता है। वर्तमान में ज्योतिषशास्त्र की तीन शाखायें विस्तृत रूप में उपलब्ध हैं। प्रथम—गणित अर्थात् ग्रहगणित — इस में अंकगणित, बीजगणित एवं ग्रहगणित के सभी विषय विवेचित हैं। द्वितीय — संहिता अर्थात् सामान्य फलित ज्योतिष, इस में विस्तृत फलादेश का वर्णन प्राप्त है। तृतीय — होरा अर्थात् जातक शास्त्र इस के अन्तर्गत जातक के जन्म काल की ग्रहस्थिति के अनुसार फलों का विवरण है।

‘गणित’ शब्द ‘गण्’ धातु से निर्मित है। गण् का अर्थ ‘गिनना’ है। अमर कोष में गणित का अर्थ संख्या किया है ‘संख्यातम् गणितम्’। आचार्य ब्रह्मगुप्त जो भारत के सर्वप्रमुख गणितज्ञ थे। इनके ग्रन्थ “ब्राह्मस्फुट सिद्धान्त” के अनुसार गणित का अभिप्राय —

गणितज्ञो गोलज्ञो गोलज्ञो ग्रहगतिं विजानाति ।
यो गणित गोलबाह्यो जानाति ग्रहगतिं स कथम् ॥

ज्योतिषशास्त्र के प्रमुख आचार्य भास्कर ने सिद्धान्त शिरोमणि ग्रंथ के भाग रूप में लीलावती — अंकगणित, भास्करीय बीजगणित, ग्रहगणित व गोल गणित को स्पष्ट तथा अभिव्यक्त किया है —

यथा —

त्रुट्यादि प्रलयान्त कालकलनामानप्रभेदः क्रमात् ।
चारश्चद्युसदां द्विधा च गणितं प्रश्नास्तथा सोत्तराः ॥

(“सिद्धान्त शिरोमणि—ग्रहगणित”) श्लोक—2

वैदिक काल के साहित्य ऋग्वेद में संख्याओं का उल्लेख मिलता है। तैत्तिरीय संहिता

में भी शत, सहस्र— 10^3 अयुत 10^4 , नियुत 10^5 , प्रयुत 10^6 , अर्बुद 10^7 , न्यर्बुद 10^8 , समुद्र 10^9 , मध्य 10^{10} , अन्त 10^{11} , परार्ध 10^{12} के क्रम में लोक— 10^{19} तक के संख्या मानों का भी वर्णन है। वाजसनेयि संहिता में नक्षत्र देखनेवाले अर्थात् गणना करनेवाले को गणक कहा है।

“प्रज्ञानाय नक्षत्रदर्श यादसे गणकं”

गणित को नक्षत्र विद्या अर्थात् ज्योतिष के अन्तर्गत रखने का कारण यह है कि यज्ञों के लिए काल की गणना, नक्षत्रवेध तथा ग्रहगणित की गणना, यज्ञों में रेखागणित का प्रयोग, साथ ही यज्ञों के फल का सम्बन्ध काल से (मुहूर्त) से होना ही प्रमुख है। इस प्रकार ज्योतिष—गणित परम्परा से धर्म का भी अंग हो गया। अतः गणित को काल विधान शास्त्र एवं ज्योतिषशास्त्रके पर्याय के रूप में प्रयुक्त किया गया।

वर्तमान में ज्योतिषशास्त्र के अध्ययन अध्यापन में सिद्धान्त ज्योतिष व फलित ज्योतिष का प्रसार सर्वाधिक है। इस में भी लोक सम्बद्ध होने से जातक—फलित ज्योतिष का अध्ययन सिद्धान्त ज्योतिष के तुलना में अत्यधिक है। वास्तविकता यह है कि फलित ज्योतिष के सभी आधारभूत तथ्य जिनका प्रयोग शास्त्राध्ययन में होता है, वे सभी विषय सिद्धान्ताधारित हैं। परन्तु गणित ज्ञान के बिना सिद्धान्त ज्योतिष को समझना और सिद्धान्त ज्योतिष के बिना फलित में विश्लेषणात्मक गति का अभाव परिलक्षित होता है। अतः गणित के व्यक्त व अव्यक्त स्वरूप में से व्यक्तगणित का ज्योतिषशास्त्राध्ययन के स्तरोन्नयन में (गुणात्मक) महत्त्वपूर्ण योगदान है। वर्तमान में सभी महाविद्यालयीय विश्वविद्यालयीय पाठ्यक्रमों में ज्योतिष के साथ अन्य सभी शास्त्रों में विशिष्ट गति प्राप्त्यर्थ गणित का अध्ययन आवश्यक है। भास्कराचार्य ने गणित को बुद्धिवृद्धि का उत्पादक माना है।

“उत्पादकं यत् प्रवदन्ति बुद्धेः—”। (भास्करीय बीजगणितम् श्लोक—1)

‘गणित’ शास्त्र के नाम मात्र से अधिकांश विद्यार्थी में अभिरुचि उत्पन्न नहीं होती। सभी शास्त्रों की तुलना (विषयों) में गणित का अध्ययन अध्यापन क्रमबद्ध व निश्चितता से सम्यक्तया परिपूर्ण है। सभी शिक्षार्थियों की अभिरुचि गणित में वृद्धि करने की आवश्यकता को निम्न बिन्दुओं के रूप में प्रकट किया जा सकता है।

- नैसर्गिक रूप से मानसिक चिन्तन के मूल में गणित का बीज किसी न किसी रूप में कार्य करता है।
- परिकल्पनाओं को वास्तविक मूर्त रूप देने में समर्थता।

- दैनिक जीवन में नित्य व्यावहारिक उपयोगार्थ ।
- जन्म से ही बुद्धि में गणितीय तत्व का विद्यमान होना ।
- प्रामाणिकता पूर्ण अभिव्यक्ति के लिए गणित आधार रूप में ।
- दार्शनिक चिंतन में गणित तर्कपूर्ण व क्रमबद्धता देता है ।
- शोध के लिए गणितीय प्रविधि अनिवार्य है ।
- वैज्ञानिक व औद्योगिक क्रान्ति का आधार गणित ।
- पाश्चात्य विकसित देशों ने भारतीय गणित परम्परा की प्रशंसा की साथ ही उसे अपना कर विकास के नये आयाम व शिखर प्राप्त किये ।

वैदिक परम्परा में स्वर्णिम बौद्धिक काल का आधार सभी शास्त्रों में गणितशास्त्र का पूर्णतः समाहित होना था । व्याकरणशास्त्र के प्रमुख ग्रंथ अष्टाध्यायी के कर्ता आचार्य पाणिनी ने 'प्रतिशत' के स्थान पर 'प्रतिदश' प्रयुक्त किया ।

“कुशीददशैकादशात् षष्ठ्यौ” (पा.सू. 4.4.31)

वेदान्त-दर्शनशास्त्र में अध्यारोप अपवाद के सिद्धान्त गणितीय समीकरण या इष्टकर्म के तुल्य हैं । न्यायशास्त्र में सभी विचार अनुमानादि गणितीय नियमाधारित हैं । वेदाध्ययन में पाठ के भेद क्रम पाठ, घनपाठ व जटापाठादि गणितीय श्रेणी व्यवहार के अनुरूप ही प्रवृत्त होते हैं । गणित के क्रमचय संचय गणना—षड्रसादि के छप्पन व्यञ्जनों की संख्या के रूप में परिलक्षित होता है । शोध के विविध प्रकारों की प्रविधि में गणितीय—सांख्यिकीय विवेचनात्मकता की प्रामाणिकता सिद्ध है ।

उपरोक्त विस्तृत लक्ष्यों की पूर्ति या यूँ कहें कि स्नातक, स्नात्कोत्तर एवं शोध शिक्षण की गुणवत्ता में मूलभूत चत्कारिक परिणाम हेतु भारतीय ज्योतिष में उपलब्ध गणित ग्रन्थों में से किसी भी प्राथमिक ग्रन्थ का अध्ययन—अध्यापन उपयोगी सिद्ध होगा । प्रयोगार्थ यदि आचार्य भास्कर के ग्रंथ लीलावती के कुछ अंशों का अध्यापन अनिवार्य करना शैक्षिक सामर्थ्य विकसित करने के लिए उचित प्रतीत होता है । इस में आचार्य ने मधुर, कर्णप्रिय, श्लोक के माध्यम से सरलता से बालबुद्धि को गणित जैसे दुरुह विषय में प्रवेश को सुगम बनाया है । इस ग्रंथ का अध्ययन करते समय लगता है कि यह साहित्य, संगीत, क्रीडा, मनोरंजन एवं रोचकता से परिपूर्ण है । अतः छात्र को कभीभी अपने रुचि के विषय से भिन्नताकी प्रतीति नहीं होती । आचार्य भास्कर ने मंगलाचरण में संकल्पपूर्वक लिखा —

“पाटी सद्गणितस्य वच्चि चतुर प्रीतिप्रदाम्
संक्षिप्ताक्षर कोमलामलपदैर्लालित्यलीलावतीम् ।।”

उक्त लीलावती ग्रंथ के कुछ विषय विशेष का उल्लेख करता प्रासंगिक है। संकलित एवं व्यवकलित (+, -), गुणन (x), भागहार (\div), वर्ग, वर्गमूल, घन, घनमूल, भिन्न-परिकर्माष्टक, भाग-प्रभागजातिकरण, शून्य परिकर्माष्टक, व्यस्तविधि, इष्टकर्म, त्रैराशिकादि कर्म, क्रयविक्रय विधि, श्रेणी व्यवहार, क्षेत्र व्यवहार, सूचीक्षेत्र, वृत्तक्षेत्र, चित्ति व्यवहार, खात व्यवहार, क्रकच व्यवहार, कुट्टक एवं अंकपाश प्रकारादि का साधन ज्ञान समग्र ज्योतिष शिक्षण साथ ही सभी शास्त्रों के अनुसंधाताओं, अध्येताओं के लिए अनिवार्य होना चाहिए।

यहाँ अभिरुचि वृद्ध्यर्थ एक सूत्र एवं एक उदाहरण के द्वारा ज्योतिर्गणित में गणित की सहजता, सरलता, सुगमता एवं रोचक आनन्ददायी अभिव्यक्ति प्रस्तुत है।

प्रश्न —

“बाले बालकुरंग लोलनयने लीलावती प्रोच्यताम् ।
पञ्चत्र्येकमिता दिवाकरगुणा अंकाः कति स्युर्यदि ।।

रूपस्थान विभागखंड गुणने कल्यासि कल्याणिनि
छिन्नास्तेन गुणेन ते च गुणिता अंकाः कति स्युर्वद ।।”

(लीलावती उदाहरण श्लोक-2)

हे बाले हरिण शावकनयनि, हे चतुरता की खान, शुभे लीलावती—यदि रूप (संख्या) की, स्थान की, विभाग की और खंड की रीति से गुणा करना जानती हो तो बताओ? 135 को यदि 12 से गुणा किया जाय तो क्या उत्तर होगा?

सूत्र —

“गुणयान्त्यमंकं गुणकेन हन्यादुत्सारिते नैवमुपान्त्यमादीन् ।

(लीलावती श्लोक 4)

अर्थात् गुणन हेतु दो भाग गुण्य व गुणक होते हैं। गुण्य के अन्त्य के अंक (स्थानीयमानानुसार) को गुणक से गुणा करें। पुनः उसके समीप के अंक को उसी गुणक से गुणा करें। इसी क्रम से सभी अंको में गुणा किया जाय तो गुणन फल प्राप्त होता है।

आचार्य ने गणित के इस ग्रंथ का प्रशंसा निम्नश्लोक में की है ।

“येषां सुजाति गुण वर्ग विभुषितांगी
शुद्धाखिलव्यवहतिः खलु कण्ठसक्ता ।

लीलावतीह सरसोक्ति मुदाहरन्ती
तेषां सदैव सुखसम्पदुपैति वृद्धिम् ।।”

(लीलावती श्लोक 83)

उपरोक्त ज्योतिर्गणित विषय को प्रस्तुत करने का प्रयोजन ज्योतिषशास्त्र के साथ साथ सम्पूर्ण वेदशास्त्रों के अध्येताओं एवं अनुसंधाताओं के लिए गणित के सामान्यज्ञान की वैशिष्ट्यता एवं उपादेयता प्रदर्शित करना है । सभी शास्त्रों के शोधार्थियों के शोधप्रविधि में विषय क्रमबद्धता एवं स्पष्टता के साथ ही शोध के लक्ष्योन्मुख करने में ज्योतिर्गणित ज्ञान की महती आवश्यकता है । जिसके माध्यम से ही शिक्षण व शोध की गुणवत्ता में अभिवृद्धि की जा सकती है । इति दिक् ।



उच्च शिक्षणात संस्कृत भाषिक कौशल्य विकासाकरिता भाषा प्रयोगशाळा एक प्रभावी माध्यम

कृ. निशा रामेश्वर चौधरी

संस्कृत ही अभिजात भाषा आहे. देववाणी, गीर्वाणवाणी म्हणून संस्कृत भाषेला गौरीवले जाते. संपूर्ण विश्वाला ज्ञानाचे प्रचंड भांडार संस्कृत भाषेने उपलब्ध करून दिले आहे. साहित्य, दर्शन, व्याकरण, ज्योतिष, वेद, विज्ञान, खगोल, आयुर्वेद इ. क्षेत्रात संस्कृतचे महत्त्व अनन्यसाधारण आहे. संस्कृत भाषेमध्ये ज्ञानाचा प्रचंड साठा आहे. विज्ञानाची अनेक रहस्ये यात दडलेली आहेत. त्यामुळे केवळ ज्ञानप्राप्तीकरिता नव्हे तर विज्ञानाच्या चमत्कारिक बाबी शोधून काढण्याकरिता विद्यार्थ्यांनी संस्कृत भाषेचे ज्ञान प्राप्त करून घेणे आवश्यक आहे. प्राथमिक शिक्षणापासून ते महाविद्यालयीन शिक्षणापर्यंतच्या सर्वच शैक्षणिक स्तरात संस्कृत भाषा अनिवार्य करणे आवश्यक आहे. संस्कृत ही प्राचीन भाषा आहे. यातील वैज्ञानिक रहस्यांचा शोध घेण्याकरिता संस्कृत भाषेचे ज्ञान असणे आवश्यक आहे.

आर्यभट्ट, भास्कराचार्य, वराहमिहिर, ब्रह्मगुप्त, नागार्जुन यासारखे वैज्ञानिक भारतात होऊन गेले. त्यांनी गणितीय व विज्ञानाचे मौलिक सिद्धांत लिहून ठेवले आहे. त्यांचे अध्ययन करून संशोधनाला दिशा देण्याचे कार्य निश्चितच या भाषेमुळे घडू शकते. पाश्चात्य विद्वानांनी देखील संस्कृत भाषेचे प्राचीनत्व आणि वैज्ञानिकत्व मान्य केले आहे.— “Sanskrit was at one time the only language of the world. It is more perfect and copious than Greek & Latin.”- prof. Bopp.¹

विद्यार्थ्यांच्या सर्वांगीण विकासाचे साधन शिक्षण होय. शिक्षणाचा दर्जा उंचाविण्याकरिता स्वातंत्र्योत्तर काळात भारतात अनेक शैक्षणिक आयोगांची स्थापना झाली. उच्च शिक्षणाचा दर्जा वाढावा, विद्यार्थ्यांमध्ये संशोधन वृत्तीचा विकास व्हावा, गुणवत्तापूर्ण शिक्षण दिले जावे याकरिता राधाकृष्णन आयोगाची स्थापना झाली. (राधाकृष्णन शिक्षण आयोग 1948-40) या आयोगाने सांगितलेल्या उद्दिष्ट्यांमध्ये विद्यार्थ्यांच्या मातृभाषेचा दर्जा वाढावा व संशोधनाचा स्तर वाढावा या उद्दिष्टांचा देखील समावेश आहे.² मात्र या आयोगात संस्कृत भाषेविषयी स्वतंत्र मत नाही. त्यानंतर संस्कृतच्या अध्ययनासंबंधी डॉ. सुनितीकुमार चॅटर्जी यांच्या अध्यक्षतेखाली एक संस्कृत आयोग स्थापन करण्यात आला. 20 फेब्रुवारी 1959 ला या आयोगाने काही शिफारशी प्रस्तुत केल्या त्यात —

1. विद्यापीठांमध्ये संस्कृत हा अध्ययनासाठी स्वतंत्र विषय असला पाहिजे.
2. संस्कृतमध्ये संशोधन करण्यास प्रोत्साहन द्यावे.
3. संस्कृत विद्यापीठांची अधिक प्रमाणात स्थापना करण्यात यावी.
4. इंग्रजी-संस्कृत, संस्कृत-इंग्रजी असे शब्दकोश तयार करण्यात यावेत.

अधा उच्च धिक्षणाधी संबधित काही शिफारशी मांडल्या. तात्पर्य उच्चशिक्षणातील संस्कृतचे महत्त्व या आयोगामुळे वाढण्यास मदत झाली.

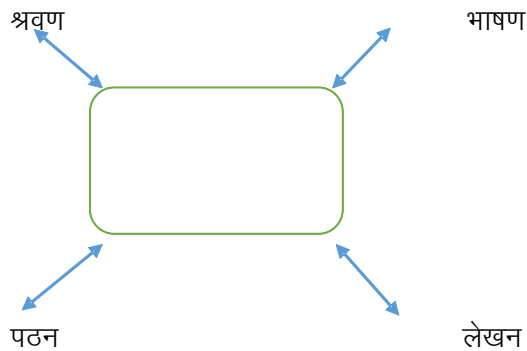
संस्कृत भाषेतील मूल्यवान ज्ञान विद्यार्थ्यांना प्राप्त करता यावे म्हणून विद्यार्थ्यांच्या भाषिक कौशल्यात वाढ होणे आवश्यक आहे. उच्च शिक्षणातील संस्कृत शिक्षणाचे उद्दिष्टे पुढीलप्रमाणे आहेत.—

1. संस्कृत श्लोकांचे पठण शुद्ध उच्चारणात व छंदबद्ध लयीत करणे .
2. गद्य साहित्याचे शुद्ध वाचन करण्याचे कौशल्य निर्माण करणे.
3. संस्कृत भाषेत संभाषण करण्याची क्षमता विकसित करणे .
4. विज्ञानाधारित संस्कृत ग्रंथांचे मातृभाषेत अनुवाद करण्याचे कौशल्य विद्यार्थ्यांमध्ये निर्माण करणे.
5. संस्कृत हस्तलिखितांविषयी विद्यार्थ्यांमध्ये अभिरुची निर्माण करणे .

वरील उद्दिष्टांचा विचार करता या उद्दिष्टांच्या परिपूर्तीकरिता विद्यार्थ्यांचे भाषिक कौशल्य विकसित होणे गरजेचे आहे हे दिसून येईल. श्लोक पठन स्पर्धा, अन्ताक्षरी स्पर्धा, वक्तृत्व स्पर्धा, निबंध लेखन स्पर्धा, काव्यकण्ठस्थीकरण स्पर्धा इ. कितीतरी स्पर्धांची विद्यार्थ्यांना त्यांच्या भाषिक विकासाकरिता मदत होऊ शकते.

विज्ञानाच्या प्रगतीमुळे शिक्षणक्षेत्रात देखील विविध बदल घडून येत आहे. विद्यार्थ्यांच्या सर्वांगीण विकासाकरिता शिक्षणक्षेत्रातील विविध उपकरणांचा वापर केल्या जातो. विद्यार्थ्यांच्या भाषिक कौशल्याकरिता भाषा प्रयोगशाळा नावाचे एक उपकरण उपलब्ध आहे मात्र त्याचा फारच कमी प्रमाणात वापर केल्याचे दिसते. या उपकरणाचा वापर जर प्रत्येक महाविद्यालयात केला तर निश्चितच विद्यार्थ्यांना भाषिक कौशल्य आत्मसात करण्यास मदत होईल. भाषा प्रयोगशाळा म्हणजे काय? या शाळेची कार्यपद्धती व थोडक्यात महत्त्व पुढीलप्रमाणे आहे.—

कोणतीही भाषा आत्मसात करायची असल्यास त्यात चार पायऱ्या³ महत्वाच्या आहेत.



भाषा प्रयोगशाळेत श्रवण आणि भाषण ह १ दोन कौधल्यावर अधिक भर दिला जातो . भाषा प्रयोगशाळा एक नेटवर्क सादृश प्रयोग होय . शिक्षणाच्या पारंपरिक पद्धतीला अनुसरून भाषेचे कौशल्य वाढविण्याचे एक यंत्र म्हणजे भाषा प्रयोगशाळा होय . विद्यार्थ्यांच्या लेखी आणि मौखिक कौशल्यांना विकसित करण्यास हे यंत्र मदत करते .

भाषा प्रयोगशाळा—

भाषा प्रयोगशाळा हे आधुनिक शिक्षण प्रणालीमध्ये भाषा शुद्धतेसाठी उपयोगात येणारे एक शास्त्रशुद्ध उपकरण होय . भाषा प्रयोगशाळा या उपकरणाचे प्रवर्तक लॉरेन्स एम स्टालुरो आणि डेनियल डेविस असून 1965⁴ मध्ये या प्रयोगशाळेचा उगम झाला .

भाषा प्रयोगशाळेची व्याख्या—

1. बी. ब्लॉक आणि जी. एल. ट्रेगर—“भाषा यादृच्छिक वाचिक ध्वनी संकेताची ती पद्धती होय की ज्याद्वारे मानव विचारांचे आदान प्रदान करते.
2. A.S. Hayes- “A language laboratory is a classroom or other area containing electronic and mechanical equipment designed and arranged to make foreign language learning more effective than is usually possible without it.”⁵

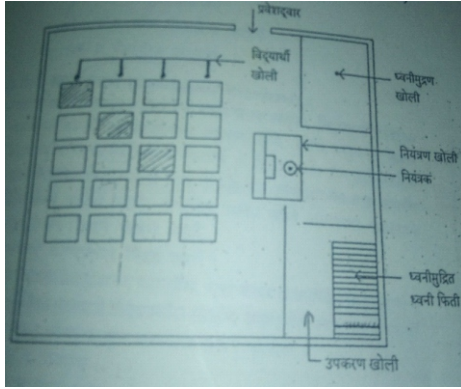
वरील हियास च्या व्याख्येचा विचार केल्यास त्यात संकुचितपणा दिसून येतो. कारण या व्याख्येत केवळ विदेशी भाषा अधिक प्रभावी व्हावी असे म्हटले आहे, पण विविधततेने नटलेल्या भारतासारख्या देशात मात्र परकीय भाषेबरोबरच भारतीय भाषांचा अभ्यास करण्यास भाषा प्रयोगशाळेचा प्रभावीपणे वापर करता येऊ शकतो .

शास्त्रशुद्ध भाषा शिकण्याकरिता, भाषेचे योग्य उच्चार करता येण्याकरिता तसेच भाषा सिद्धांताची पडताळणी करण्यासाठी भाषा प्रयोगशाळेचा महाविद्यालयीन स्तरावर वापर करणे गरजेचे आहे.

भाषा प्रयोगशाळेचे स्वरूप—

भाषा प्रयोगशाळा ही ध्वनि नियंत्रक स्वतंत्र खोली होय. मुख्य म्हणजे ही एक शिक्षण संप्रेषण सामग्री होय. टेपरिकार्डच्या साहाय्याने विद्यार्थी भाषा संबंधी अध्ययन कार्य करतात. ही एक उपकरण खोली होय. यात साधारण वीस जण बसू शकतील अशी सोय केलेली असते. प्रत्येकासाठी बसायला टेबलाची सोय केलेली असते. ही टेबले तीनही बाजूंनी बंदिस्त असल्यामुळे विद्यार्थी विनाव्यत्यय भाषा अध्ययन कार्य करू शकतो . विद्यार्थ्यांस प्रत्येकी एक ध्वनिक्लेपक, एक ध्वनिमुद्रक, एक ध्वनीवर्धक आणि ध्वनिफिल्टर पुरविल्या जातात . भाषा प्रयोगशाळेत एक नियंत्रक असतो आणि त्याच्याकडून मिळणाऱ्या सूचनांकडे विद्यार्थी नीट लक्ष देऊ शकतो. प्रत्येक विद्यार्थ्याला स्वतंत्र इयरफोनची उपलब्धता करून दिली असते तसेच मायक्रोफोनची सुद्धा सोय केलेली असते. या यंत्राच्या साहाय्याने विद्यार्थी बोलण्याचा सराव करू लागतो. नियंत्रकाचे त्याच्या बोलण्याकडे लक्ष असते. विद्यार्थ्यांच्या उच्चारणात काही दोष आढळल्यास त्यात सुधारणा घडवून आणतो.

भाषा प्रयोगशाळा विद्यार्थ्यांना त्यांच्या मौखिक आणि लेखी कौशल्यांच्या विकासाकरिता मदत करते . विद्यार्थ्यांचा आत्मविश्वास वाढीला लागतो . टेपरिकार्डरच्या साहाय्याने विद्यार्थी स्वतःचा आवाज ऐकून झालेल्या दोषांचे निराकरण करू शकतो. भाषा प्रयोगशाळा सुनियंत्रित व सुव्यस्थित असायला हवी . योग्य अभ्यासक्रम तयार केलेले असावेत, जेणेकरून विद्यार्थ्यांस भाषिक कौशल्याचा योग्य सराव करता आला पाहिजे . खाली दिलेल्या आकृतीवरून^६ भाषा प्रयोगशाळेचे स्वरूप योग्य प्रकारे समजू शकते .



भाषा प्रयोगशाळेची उद्दिष्टे—

1. विद्यार्थ्यांमध्ये आत्मविश्वास निर्माण करणे
2. विद्यार्थ्यांची सार्वत्रिक बोलण्याची भीती कमी करणे
3. विद्यार्थ्यांना प्रुद्ध उच्चारण करण्याची सवय लावणे
4. स्व-मूल्यांकनामुळे विद्यार्थ्यांमध्ये अधिक सराव करण्याची इच्छा बळावणे
5. स्व गतीने धिकण्याची सुविधा विद्यार्थ्यांना प्राप्त होते.

भाषा प्रयोगशाळेचे महत्त्व—

डिजिटल भाषा प्रयोगशाळा ही विद्यार्थ्यांकरिता त्यांच्या भाषिक कौशल्य विकासाकरिता अत्यंत महत्त्वाची आहे . हेडफोनमुळे विद्यार्थ्यांची बोलण्याची क्षमता वाढते . आवश्यक साधन सामग्री उपलब्ध असल्यामुळे विद्यार्थ्यांना त्यांचा भाषिक सराव नीट करता येतो. भाषेकरिता उच्चार अत्यंत महत्त्वाचे असतात . अशा उच्चारण शुद्धतेकरिता भाषा प्रयोगशाळा उपयुक्त आहे . भाषेतील उच्चार शिकण्याकरिता प्रमाणित उच्चाराचे निकष वापरून योग्य उच्चार करण्यास विद्यार्थी शिकतो . श्रवण, स्वराघात, स्वराचा चढउतार, उच्चारण, ताल, कृती प्राविण्य या सगळ्या बाबतीत भाषा प्रयोगशाळेचे महत्त्व अनन्यसाधारण आहे .

उपसंहार—

विद्यार्थ्यांच्या भाषिक कौशल्याकरिता भाषा प्रयोगशाळा अत्यंत प्रभावी माध्यम आहे . शिक्षणातील आधुनिक तंत्र असलेली ही भाषा प्रयोगशाळा विद्यार्थ्यांच्या व्यक्तिमत्त्व विकासात साहाय्य करते व विद्यार्थ्यांच्या श्रवण व भाषिक कौशल्यास वाढवते तसेच पुढील वाचन व लेखन कौशल्याच्या विकासास गती प्रदान करते .

1. विद्यार्थ्यांच्या उच्चारण क्षमता यात सुधारण हो१ न भावेवर प्रभुत्व मिळविता येते.
2. विद्यार्थ्यांमधील भीती कमी होते, निर्भिडपणे विद्यार्थी आपले मत व्यक्त करू शकतात .
3. पारंपारिक वर्ग शिक्षणाबरोबरच भावेचा अतिरिक्त अभ्यास विद्यार्थी करू शकतात .
4. विद्यार्थ्यांच्या श्रवण कौशल्य जोपासता येते .
5. विद्यार्थ्यांचा आत्मविश्वास वाढीला लागतो .
6. अधिकाधिक भाषा शिकता येतात यामुळे भाषिक क्रान्ती घडवून आणता येते .
7. विद्यार्थ्यांमधील निरीक्षण क्षमता वाढीस लागते .
8. अधिक खर्चाळ प्रणाली असल्यामुळे याचा कमी प्रमाणात उपयोग होता .
9. प्रशिक्षित अध्यापकांचा अभाव असल्यामुळे ही प्रयोगशाळा चालनात दिसत नाही .

अशा प्रकारे भाषा प्रयोगशाळा विद्यार्थ्यांचे भाषिक कौशल्य वाढविण्याचे एक प्रभावी माध्यम आहे. मराठी भाषेत 'ब्रम्ह' असे लिहतात मात्र संस्कृत भाषेमध्ये 'म' या अक्षरापूर्वी एखादा शब्द येत असून त्यानंतर 'ह' येत असल्यास 'ब्रम्ह' हा शब्द 'ब्रह्म' असा लिहितात . म्हणूनच जर संस्कृत भाषेकरिता भाषा प्रयोगशाळेचा वापर केल्यास याचा निश्चितच विद्यार्थ्यांना फायदा होऊ शकतो. याकरिता संशोधिकेचे असे मत आहे की महाविद्यालयात भाषा प्रयोगशाळा हे उपकरण उपलब्ध करून द्यावे व नियमित विद्यार्थ्यांचा सराव घ्यावा .

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1. संस्कृत अध्यापन पद्धती, प्रतिभा पेंडके, पृष्ठ क्र. 7
2. भारतीय शिक्षण प्रणालीचा विकास
3. कौशलबोधिनी, डॉ. विश्वास, पृष्ठ क्र. 3
4. शिक्षण विधियो, परिश्रम हिन्दी संस्थान
5. संस्कृत अध्यापन पद्धती, प्रतिभा पेंडके, पृष्ठ प्र . 182
6. शिक्षकांचे शिक्षण, पृष्ठ प्र . 140

सन्दर्भ ग्रन्थ सूची

1. कौशलबोधिनी, डॉ. विश्वास, संस्कृतभारती प्रकाशनम्, चतुर्थ मुद्रणम्
2. भारतीय शिक्षण प्रणालीचा विकास
3. शिक्षकांचे शिक्षण
4. शिक्षण विधियो, परिश्रम हिन्दी संस्थान
5. संस्कृत अध्यापन पद्धती, धिवदास जाधव, फडके प्रकाशन
6. संस्कृत अध्यापन पद्धती, प्रतिभा पेंडके, श्री मंगेध प्रकाशन, प्रथमावृत्ती



ऋग्वेदातील राष्ट्रभक्ती

डॉ. चित्रा अशोक चवडे (बेलसरे)

मानवी संस्कृतीच्या प्रारंभी मानवाच्या वाणीतून निर्माण झालेली काव्य वेदवाङ्मयात संकलित करण्यात आली आहेत. वेद विज्ञानाचे आगार तसेच मानवी सभ्यतेचे मूलस्रोत आहेत. मानवाला वैयक्तिक, कौटुंबिक, सामाजिक आणि राष्ट्रीय कर्तव्यांचे ज्ञान करून त्यांना सुख शांती आणि आनंदाचा खरा मार्ग सांगणे हा वेदांचा पवित्र उद्देश मानला जातो. वेदात मानव जीवनातील विविध पैलूंचे दर्शन घडते. पृथ्वी, आकाश आणि स्वर्ग या त्रैलोक्यातील पंचमहाभूतामधील जीवसृष्टीची निर्मीती करणाऱ्या परमेश्वराच्या अगाध कर्तृत्वाने प्रभावित झालेल्या ऋषींना स्फुरलेली काव्ये म्हणजे वेदवाणी होय.¹

वेद शब्द संस्कृतच्या 'विद्' जाणणे या धातूपासून बनला आहे. वेद शब्दाचा सामान्य अर्थ 'ज्ञान' असा होतो. त्याअर्थी प्राचीन काळापासून आजपर्यंतचे ज्ञान यात समाविष्ट आहे. वेद या शब्दामध्ये चारही वेद ऋग्वेद, यजुर्वेद, सामवेद, अथर्ववेद समाविष्ट आहेत. यातील ऋग्वेद विश्वामध्ये सर्व विद्वानांच्या द्वारा प्राचीन ग्रंथ मानला जातो.

“ऋच्यन्ते स्तूयन्ते देवा अनया इति ऋक्” जिच्या द्वारे देवाची स्तुती केली जाते ती ऋक् होय. ऋग्वेदातील सूक्ते मुख्यत्वे इंद्र, अग्नि, वरुण, मरुत इ. देवतांच्या स्तुतीची किंवा वर्णनाची आहेत.² ऋग्वेद ऋचांचा वेद आहे. त्यामध्ये जे मंत्र संग्रहीत आहेत त्यांना ऋक् किंवा ऋचा म्हणतात. छंदबद्ध किंवा पद्यबद्ध मंत्र म्हणजेच ऋचा होय. संहिता शब्दाचा अर्थ 'संग्रह' असा होतो. म्हणजेच ऋचांचा संग्रह म्हणून ऋग्वेद असे संबोधले जाते.

ऋग्वेदात एकूण 10552 ऋचा 102 (अध्याय) सूक्तात विभागल्या आहेत. बहूधा एकेका देवतेला किंवा विषयाला समर्पित ऋचा एकेका सूक्तात संग्रहित केल्या गेल्या आहेत. 10 सूक्तांचे मिळून एक मंडळ बनते. 10 मंडळांचे 5 अनुवाकात विभाजन केले आहे. ऋग्वेदाच्या प्रत्येक सूक्तावर ऋषी देवता छंदाचे नाव आढळते. दुसऱ्या ते सातव्या मंडला पर्यंत बाहय एकरूपता दिसून येते.³

“यस्य वाक्यं स ऋषिः या तनोचयते सा देवता” ज्याचे वाक्य तो ऋषि व त्या ऋषिने सांगितली ती देवता. असा नियम आहे. अशा ऋषिप्रोक्त देवता ऋग्वेदात बहुसंख्य आहेत . प्रत्येक मंडल एकेका ऋषिवंशाशी संबंधित आहे . त्यातील ऋचा स्तुतीपरक आहेत . त्यामध्ये पृथ्वी स्थानिक अग्नी इ. अंतरिक्ष स्थानिक इंद्रिय तसेच द्यूस्थानिय सुर्य इ. देवाची स्तुती आहे. याशिवाय कौटुंबिक सौख्य, सामाजिक समरसता व विश्वबंधुत्वाची भावना राष्ट्रभक्ती, देशभक्ती , स्वातंत्र्य, स्वराज्य याविषयीचेही उत्कृष्ट सुक्त यात आहेत .

राष्ट्र शब्दाचा उगम वेदातूनच होतो . यात केवळ राष्ट्राची कल्पनाच केली असे . नव्हे तर त्याला आधारभूत असणारे तत्त्व त्याची उपयोगिता, महत्त्व तसेच राष्ट्राप्रती लोकांचे दायित्व व कर्तव्याचाही योग्य प्रमाणात उपदेश केला आहे . आपल्या जन्मभूमिप्रती प्रेमभाव उपन्न झाल्यामुळेच समाज राष्ट्राप्रती कृतज्ञ होतो आपल्या जन्मभूमीला मातेसमान महान माणून अत्यंत उत्साहाने प्राणमय रूपात, त्याची स्तुती सर्वप्रथम वेदातच उपलब्ध होते .

स्वातंत्र्याचे मूल्य ऋग्वेदात खालीलप्रमाणे सांगितले आहे .

आ यद वामीयचक्षसा मित्र वयं च सूरयाः।

व्यचिष्टे बहुपाये यतेमही स्वराज्ये।। ऋग्वेद ५.६६.६

ऋषी – रातहव्य आत्रेयः । देवता – मित्रावरुणी । छन्द – अनुष्टुप

शब्दार्थ – हे ईयचक्षसा दूरदृष्टी मित्र व वरुन (यत वयं च सूरयाः वाम आ) आम्ही व ज्ञान ही आपणा दोघांना बोलावत असल्या कारणाने (व्यचिष्टे) अत्यंत विस्तृत व (बहुपाये) अनेकांच्या रक्षणीय (स्वराज्ये) स्वतःच्या राज्यात (यतेमही) आम्हाला प्रयत्न करायला हवा .

स्वराज्य किंवा स्वातंत्र्य ए क मौल्यवान वस्तू आहे. जिच्यासाठी भरपूर मूल्य खर्ची घालावे लागते. आपल्या स्वातंत्र्य प्राप्तीच्या इतिहासाकडे नजर टाकली तर लक्षात येईल की आपण आपला देश या कसोटीवर खऱ्या अर्थाने उत्तीर्ण सुध्दा झालो आहोत . ऋग्वेदाच्या या मंत्रात ‘लोकतत्र किंवा प्रजातंत्र’ याकडे स्पष्ट संकेत केले आहेत.

स्वराज्याचे आदर्श सफल करण्याचे काम एकट्या शासकाचे नाही तर केवळ नागरिकांचेही नाही. दोघांना मिळून त्याकरीता सातत्याने प्रयत्न करावे लागतील . मित्र व वरुण हि राज्याच्या कर्तव्य प्रकाराची दोन रूपे आहेत . 'मित्र' या शब्दात सरव्यभाव सामावलेला आहे . तो शासक नागरिक यांच्यामध्ये असायला हवा दुसऱ्या शब्दात आत्मीयता असायला हवी .

'वरुण नियम व शासनाचे प्रतिक आहे . शासकाने ज्ञानयुक्त व दुरदृष्टी असणे आवश्यक आहे. ज्यामुळे प्रजा त्यांच्याकडून शिकेल . राष्ट्रासाठी शासक जे काही कार्यक्रम वा योजना बनवेल त्याच्या दुरगामी परीणामांचा विचार अत्यावश्यक आहे .

देशासाठी 'बलिदान करण्याचा प्रसंग आल्यास ते अवश्य करावे हे सांगतांना ऋग्वेदातील ऋषी म्हणतात . ये युध्यन्ते प्रधनेषू शुरासो ये तनुतज्यः ।

ये वा सहस्रदक्षिणाः तांश्चिदेवापी गच्छतात ।। ऋग्वेद १०.१५४.०३^४

ऋषी – यमी वैवस्वती ! देवता – भाववृत्तम ! छन्द –

अनुष्टुप जे शूरवीर युध्दामध्ये युध्द करतात . (ये शुरास : प्रधनेषु युध्दान्ते) जे आपल्या शरिराचा त्याग करतात (ये तनूत्यजजेः) जे यज्ञामध्ये हजारो रूपाये दान देतात . (ये वा सहस्र दक्षिण) त्यांच्याजवळ जावे (तान् चित् एव अपि गच्छतात)

शौर्य, वीर्य, पराक्रम असा गुण आहे. तो निर्भय व आत्मसुरक्षित व्यक्तित्वात विकसित होतो . भीतीची भावना असुरक्षितता व्यक्तिला शूर, पराक्रमी, वीर करीत नाही. एक निर्भय व सुरक्षित व्यक्ती परिस्थितीनुसार व आवश्यक प्रसंगी प्राणांचे बलिदान देऊनही दुसऱ्यांचे प्राण वाचवते घर, कुटुंब, समाज राष्ट्र या सर्वांच्या उन्नतीसाठी वीरांची आवश्यकता आहे . या मंत्रात दोन प्रकारच्या वीरांचे वर्णन केले आहे. एक रणवीर, दुसरा दानवीर . जे रणवीर आहेत पराक्रमी शूर योद्धे आहेत ते देशाच्या सुरक्षिततेसाठी प्राणांची बाजी लावून युध्दात लढतात . शत्रूवर तुटून पडतात व त्यांच्या नाश करतात. प्राणांचे बलिदान करण्याची भित्र्या माणसाची क्षमता नसते . अशा वीर व पराक्रमी माणसांकडून राष्ट्राचा गौरव संरक्षित होतो . असे वीर व त्यांच्या माता धन्य होय .

भारतीयांच्या रक्षणसंबंधिची सुक्ते ऋग्वेदात आढळतात .

य इमे रोदसी उभे अहमिन्द्रमतुष्टवम् !

विश्वामित्रस्य रक्षति ब्रम्हेदं भारतं जनम् !!

ऋषि-गाथिनो विश्वामित्रः! देवता इन्द्र

शब्दार्थ - (यः अहम्) ज्या माझ्याकडून (इमे उभे रोदसी) या दोन्ही आकाश व पृथ्वीची (इंद्र-अतृष्टवम्) व इन्द्राची स्तूती त्या माझे (विश्वामित्रस्य) विश्वामित्राचे (इदम् ब्रम्ह) हे स्त्रोत्र (भारत) भारतकुलात उत्पन्न झालेल्या (जन्म रक्षति) अथवा भारत जनांचे भारतीयांचे रक्षण करते .

आपण ज्या देशात राहतो . त्यावर प्रेम होणे स्वाभाविक आहे . स्नेहच देशाच्या रक्षणाकरिता मदत करित असतो . ही पृथ्वी आपली माता, आकाश पिता आहे . या दोहोमध्ये प्रकाशकिरणे पसरविणारा सूर्य सर्वांच्या स्तुतीला पात्र आहे . जेव्हा व्यक्ती संपूर्ण विश्वाशी प्रेम करू लागते तेव्हा आकाश, पृथ्वी, सूर्य जड न राहता सचेतन बनतात . भारत याचा अर्थ 'भा' मध्ये रत अर्थात प्रकाश तेज यामध्ये लीन असलेला या पृथ्वीवर सूर्याने आपल्या किरणातून प्रकाशाचा इतिहास रचला आहे ऋग्वेदाच्या या मंत्रामध्ये 'भारतं जनम्' या शब्दाचा उल्लेख भारताची प्राचीनता सिध्द करतो.

कोणत्याही सृजनात्मक कार्यासाठी पृथ्वीसारखे धैर्य आकाशासारखी गंभीरता व सूर्यासारखे तेज आवश्यक असते.

सारांश एवढाच की, विश्वभर व्यापक सकारात्मक गुणांना आत्मसात करत गेलो तर विश्वाचे संरक्षण सहजच होत जाईल . राष्ट्र एक अशी ज्योत आहे जी व्यक्तिला स्वार्थातून मुक्त करून मानवी प्रेम समाष्टि कल्याण आणि सत्यं शिवं सुंदरम् करिता सर्वस्व समर्पित करते . व्यक्तिमध्ये राष्ट्राबद्दलची आत्मीयता, प्रेम, आदर स्वाभिमान तसेच कर्तव्याप्रति जागृत राहणेच राष्ट्र आहे . या शब्दातच देश, राज्य, जाति आणि संस्कृति अंतर्भूत आहे .

अशा काही वैशिष्ट्यपूर्ण ऋचांमधून राष्ट्रभक्तीचर संदेश ऋग्वेदाने दिलेला आहे .

संदर्भग्रंथ सूची

1) ऋग्वेदाचे सास्कृतिक महत्त्व – पृ . क्र. 1

ले. म.म. डॉ. सिध्देश्वरशास्त्री चित्राव

प्रकाशक – भारतीय चरीत्रकोष पुणे 4

2) ऋग्वेदाचे मराठी भाषांतर पृ. क्र. 713

3) ऋग्वेदाचे सास्कृतिक महत्त्व – पृ . क्र. 3

ले. म.म. डॉ. सिध्देश्वरशास्त्री चित्राव

प्रकाशक – भारतीय चरीत्रकोष पुणे 4

4) ऋग्वेद युवकांसाठी पृ. क्र. 167

लेखिका डॉ. प्रवेश सक्सेना (दिल्ली),

अनुवादक प्रा. प्रभाकर कुलकर्णी कोल्हापूर

प्रकाशन भारतीय शिक्षक मंडळ कोल्हापूर .



संस्कृत क्षेत्रातील संशोधन आणि माहिती तंत्रज्ञान (आयसीटी)

डॉ. रेणुका बोकारे

आयसीटी चा संस्कृत संशोधनासाठी प्रयोग –

माहिती तंत्रज्ञान या संज्ञेचा विस्तार म्हणजे माहिती व संवाद तंत्रज्ञान ही संकल्पना होय. 1980 पासून शिक्षणक्षेत्रातील संशोधक या संज्ञेचा उपयोग करीत आहे. आयसीटी हे लघुरूप 1997 पासून प्रचलित झाले. या लघुरूपाचा वापर डेव्हीड स्टीव्हनसनने युके शासनाला पाठविलेल्या अहवालात सर्वप्रथम केला होता.¹

संपूर्ण भारतभरात प्राथमिक ते पदव्युत्तर शिक्षणात आणि अर्थातच संशोधनात ही संकल्पना आता सहज सामावली आहे. माहिती व संवाद तंत्रज्ञानात टेलिफोन, संगणक यांच्यासह सर्व नवनवी साधने अंतर्भूत आहेत. या सर्व साधनांचा उपयोग केवळ संवाद साधण्यासाठी न करता त्याद्वारे शिक्षण अधिक आनंददायी, कल्पक व सर्जनशील केल्या जावू शकते हा विचार जसजसा समोर येऊ लागला तसतसे त्याचा उपयोग शैक्षणिक क्षेत्रात मोठ्या प्रमाणावर MOOC (Massive Open Online Courses) सारख्या अभ्यासक्रमांच्या माध्यमातून केला जावू लागला.

संस्कृत भाषेत ज्ञानाचा प्रचंड खजिना आहे. तो वर्तमानयुगात संस्कृत भाषेचा अभ्यास करणा-यांपर्यंत मर्यादित न राहता संस्कृत अज्ञानांपर्यंत रोचक पद्धतीने पोहचवा यासाठी माहिती व संवाद तंत्रज्ञानाचा उपयोग नक्कीच स्वागतार्ह आहे. संस्कृत संशोधनाच्या क्षेत्रात विविध विद्वानांनी तसेच आयआयटी, मुंबई, आयआयटी, खरगपूर या संस्थांनी या माध्यमाचा केलेला सर्जनशील उपयोग व उपयोजन हे संस्कृत संशोधन क्षेत्राची व्याप्ती, आवाका, आणि राष्ट्रीय व जागतिक स्तरावर त्याचा प्रचार-प्रसार वाढविणारे आहे. संस्कृत क्षेत्रातील आयसीटी संबंधित संशोधनाचा विस्तार बघता, केवळ मौलिक व नावीन्यपूर्ण संशोधन विचारात घेवून संस्कृत क्षेत्रातील नामवंत संशोधकांच्या आयसीटीच्या माध्यमातून केलेल्या प्रेरणादायी संशोधनाची नोंद या संशोधन निबंधातून घेण्याचा प्रयत्न केला आहे.

पारंपरिक शिक्षणाच्या परिघातील सर्जनशील प्रयोग –

डॉ. उमा वैद्य या प्रख्यात संस्कृत विदुषी आहेत. कविकुलगुरु कालिदास संस्कृत विश्वविद्यालयाचे कुलगुरुपद विभूषित केलेल्या डॉ. वैद्य यांनी संस्कृत भाषा हा विषय

निवडून पारंपरिक विद्यापीठीय शिक्षणाच्या परिघात डॉ. वैद्य यांनी केलेले संशोधन हे नावीन्यपूर्ण, मौलिक तर आहेच परंतु संस्कृत भाषेची आधुनिक युगातील प्रासंगिकता अधोरेखित करणारे देखील आहे, हे त्यांनी हाताळलेले संशोधन प्रकल्प-विषय पाहून लक्षात येते. विशेषतः मोबाईल हा आजच्या युगात प्रत्येकासाठी गरजेचा असताना या मोबाईलवर संस्कृत शब्दकोषांचा खजिना त्यांनी नव्या पिढीला उपलब्ध करून दिला आहे.

- मोबाईलद्वारे शब्दकोश – संस्कृत भाषेतील शब्दांना समानार्थी असे विविध भाषेतील पर्यायी शब्द उपलब्ध करून देणारा शब्दलहरी हा मोबाईलद्वारे सहजच उपलब्ध होणारा (हॅन्डी) शब्दकोश तयार करण्याचे महत्त्वाचे कार्य डॉ. वैद्य यांनी केले आहे. **Sanskrit in Hand** या प्रेरणेने या प्रकल्पाची सुरुवात झाली. युवापिढीच्या गळ्यातील ताईत असणा-या मोबाईलचा वापर संस्कृत शिक्षणाचा प्रचार-प्रसार करण्यासाठी तसेच अभ्यासासाठी कसा सुलभ होऊ शकतो हे या नावीन्यपूर्ण प्रयोगातून दिसून येते. संस्कृत संभाषण शिकणा-यांसाठी नव्हे संस्कृत शब्द शोधनासाठी हा आत्यंतिक महत्त्वाचा हॅन्डी संदर्भकोश आहे. सर्वजनाय संस्कृतम् या ब्रीदाला उपोद्बलक आहे.
- इंडियन सायन्स कॉंग्रेस- इंडियन सायन्स कॉंग्रेस या विज्ञान आणि तंत्रज्ञानाचा पुरस्कार करणा-या परिषदेतर्फे गत 100 वर्षांच्या इतिहासात संस्कृत भाषेतील प्राचीन भारतातील विज्ञान आणि तंत्रज्ञान या संपूर्णतः नवीन परंतु तितक्याच महत्त्वाच्या विषयावरील परिसंवादाचा अंतर्भाव प्रथमच 2,3,4 जानेवारी 2015 मुंबई येथे आयोजित 102 व्या अधिवेशनात करण्यात आला. डॉ. उमा वैद्य यांनी हे सत्र या अधिवेशनात होण्यासाठी विशेष परिश्रम घेतले. प्राचीन काळातील वैद्यकशास्त्र विमानशास्त्र योगशास्त्र किती स्वयंभू, प्रगत आणि विकसित होते हे आधुनिक विज्ञानयुगात विविध तपशील आणि पुराव्यांच्या माध्यमातून आधुनिक पिढीला कळावे हा प्रामाणिक उद्देश हे सत्र आयोजित करण्यामागे होता. डॉ. उमा वैद्य यांच्या नेतृत्वाखाली कविकुलगुरू कालिदास संस्कृत विद्यापीठाने हे सत्र आयोजित करण्यामध्ये घेतलेला पुढाकार हा प्रबळ इच्छाशक्ती असल्यास पारंपरिक ज्ञान असणा-या संस्कृत भाषेला जागतिक स्तरावर कशी मान्यता प्राप्त होऊ शकते याचे उत्तम उदाहरण आहे. पारंपरिक संस्कृत शिक्षणाला आधुनिक शास्त्र आणि विज्ञानाची सांगड घालून पुरस्कृत करण्याचा हा प्रयत्न निश्चितच प्रशंसनीय आहे. डॉ. अश्विन सावंत यांनी दंतशास्त्रवर या परिषदेत शोधनिबंध सादर केला. त्यांच्या या संशोधनाची दखल घेऊन 'हिस्ट्री' या वाहिनीने त्यांचे संशोधन एका स्वतंत्र मालिकेद्वारे प्रसारित केले. या संदर्भात प्राचीन भारतातील

दंतशास्त्र संशोधनाची आधुनिक काळातील माध्यमपुरस्कृत्यानी दखल घेणं हे डॉ. वैद्य यांच्या या प्राचीन भारतीय विज्ञान या सत्राच्या आयोजनाचं यश आहे, याची नोंद विशेषत्वाने घेतली पाहिजे. तसेच प्राचीन शास्त्रांचे प्रायोगिक ज्ञान हे पॉवर पॉइंट सादरीकरणाद्वारे म्हणजेच आयसीटी च्या माध्यमातून पोहचविले गेले, हे ही तितकेच महत्त्वाचे!

- **Landscape Architecture in ancient India with seasonal significance and emotive element** – संस्कृत गद्यकवी श्रीहर्ष रचित कादंबरी या आख्यानातील विविध नैसर्गिक आणि कृत्रिमरित्या तयार केलेल्या क्रीडापर्वत, समुद्रगृह, उद्यानगृह इ. नैसर्गिक दृश्यांचे चित्रस्वरूपात आरेखन करून ते पीपीटी सादरीकरणाच्या माध्यमातून तयार केलेला हा संशोधन लेख आर्किटेक्चर वरील एका आंतरराष्ट्रीय परिषदेत सादर केला गेला. लॅडस्क्रेप आर्किटेक्चर ही संकल्पना आजची नसून ती इ.स. सहाव्या सातव्या शतकापूर्वीपासून अत्यंत प्रगल्भ स्वरूपात अस्तित्वात होती याचे पुरावे कादंबरी मधून शोधून काढून त्या विशिष्ट दृश्यांचा मानवी भावभावनांवर होणारा परिणाम आणि ऋतूनुसार असणारे वैशिष्ट्य यांचा अन्योन्य संबंध या संशोधन निबंधात उकलून दाखविला आहे. प्रगत तंत्रज्ञानाचा आणि पारंपरिक चित्ररेखाटनाचा संयोग साधून संशोधनाचे सादरीकरण किती आकर्षकरीत्या, सर्जनशील पद्धतीने करता येते याचा वस्तुपाठ म्हणजे हा निबंध आहे. विषयाचे नावीन्य, संशोधनाची मौलिकता आणि अर्थातच आयसीटीचा /प्रगत माहितीतंत्रज्ञानाचा वापर याने संशोधन किती प्रभावी आणि प्रेरणादायी ठरते हेच यावरून दिसून येते.

प्रो. श्रीनिवास वरखेडी हे न्यायशास्त्राचे विद्वान् आहेत. पारंपरिक गुरुकुल पद्धतीने तसेच विद्यापीठीय पद्धतीने त्यांनी संस्कृत शिक्षण घेतले आहे. आयसीटी कुशल असणा-या प्रो. वरखेडी यांचे संशोधनही अर्थातच आयसीटीवर आधारित आहे. त्यापैकी काहींचा निर्देश अवश्य केला पाहिजे. संस्कृत साहित्य, वेदान्त, न्यायशास्त्र या पारंपरिक शास्त्रंबरोबरच कॉम्प्युटेशनल लिग्विस्टक, मशीन ट्रान्सलेशन, भाषा विज्ञान व तंत्रज्ञान या संस्कृत भाषेसाठी जरा वेगळ्या धाटणीचे परंतु संस्कृत भाषेच्या अचूकता या वैशिष्ट्यांवर आधारित प्रकल्प त्यांनी यशस्वीरित्या पूर्ण केले आहेत.

- **Ramayana on Internet Project** राष्ट्रीय संस्कृत विद्यापीठ, तिरुपती च्या संकेतस्थळावर संपूर्ण रामायण उपलब्ध आहे. या प्रकल्पासाठी माहिती तंत्रज्ञानाचा आणि विविध प्रकारच्या सॉफ्टवेअरचा उपयोग करून वाचनीय, सचित्र आणि रामायणाची विविधांगांनी माहिती देणारा हा प्रकल्प आहे. सचित्र रामायण लहान

मुलांसाठी, विशिष्ट शब्द, सर्ग, प्रसंग यांच्या अनुषंगाने शोधन केल्यास हवा तो संदर्भ लगेच उपलब्ध होवू शकतो. हे या प्रकल्पाचे वैशिष्ट्य! परंतु याचे सर्व श्रेय हे आयसीटी तंत्रज्ञानाने विश्लेषण करण्याचे जे प्रगत सॉफ्टवेअर उपलब्ध करून दिले आहे त्याला आहे.³

- **Sanskrit Computational Linguistic** – संस्कृत ही संगणकाकरिता सर्वाधिक अचूक भाषा आहे. या अचूकतेचा उपयोग भाषा वैज्ञानिक संगणकीय सॉफ्टवेअर च्या निर्मितीसाठी करण्याचे कार्य प्रो. वरखेडी यांनी केले आहे. यासाठी स्वतंत्र संगणकीय तांत्रिक संज्ञांना संस्कृत संज्ञां सव्युत्पत्ती देण्याचे कार्यही त्यांच्या मार्गदर्शनाखाली झाले आहे. कॉम्प्युटेशनल लिंग्विस्टीक ज्ञानाद्वारे शाब्दबोध आणि भाषा तंत्रज्ञान या विषयावर आधारित आंतरविद्याशाखीय (भाषाविज्ञान आणि संगणकशास्त्र यांच्या समुच्चयाने तयार झालेला) पदव्युत्तर पदवीचा अभ्यासक्रम त्यांनी तयार केला आहे.
- **Development of E-Vachaspathyam CD** – पंडित तारानाथ तर्कवाचस्पती यांनी 46970 शब्दांची व्युत्पत्ती आणि निरुक्ती संगृहित केलेला महाकाय शब्दकोश म्हणजे वाचस्पत्यम् होय. शब्दांची व्युत्पत्ती, व्याकरण यासह त्या शब्दाचा संस्कृत साहित्यातील संदर्भ किंबहुना संदर्भबहुलता हे या ग्रंथाचे वैशिष्ट्य! या दुर्मीळ परंतु महत्त्वाच्या ग्रंथ ई बुक स्वरूपात उपलब्ध करून देण्याचे महत्त्वाचे कार्य प्रो. वरखेडी यांनी केले आहे. पण त्याही पेक्षा इ ग्रंथस्वरूपात विविध प्रकारांमध्ये टॅग देवून शब्दांची व्युत्पत्ती, प्रयोग, व्याकरण, अर्थ, विग्रह, विवरण, स्रोत यामध्ये विभागणी करून उपलब्ध करून दिले आहेत.⁴
- **Pali Morphology Analyser** शब्द कसे तयार होतात, त्यांचे प्रकृति, प्रत्यय, विविध व्याकरणदृष्ट्या होणारे परिवर्तन, यांचे विश्लेषण करणारे ॲनालायझर सॉफ्टवेअर तयार करण्याचे कार्य प्रो. वरखेडी यांनी केले आहे.
- **Machine Translation Project** – संस्कृत भाषेतून हिंदी भाषेत भाषांतर करण्याचे कार्य करणारा मशीन ट्रान्सलेशन प्रकल्प पूर्ण केला आहे. संस्कृत शिवाय कन्नड – तेलुगू इंग्रजी-संस्कृत हे प्रकल्पही यशस्वीपणे पूर्ण झाले आहेत.⁵

आयसीटीचा वापर हा साधन म्हणून नव्हे तर त्याची प्रायोगिक तांत्रिक उपयुक्तता लक्षात घेवून केला असल्याचे या सर्व उदाहरणांवरून प्रतीत होते. कविकुलगुरु कालिदास संस्कृत विश्वविद्यालयाला महाराष्ट्र शासनाद्वारे 'नॉलेज रिसोर्स सेंटर'ची मान्यता मिळाली हे अभिमानास्पद आहेच. मूलस्रोत म्हणून संस्कृत

ग्रंथखजिना उपलब्ध आहे परंतु या विविध शास्त्रीय ग्रंथातील ज्ञानामध्ये असणारी संशोधन बीजे आयसीटी च्या द्वारे किंवा विविध सॉफ्टवेअरच्या मदतीने अंकुरित / विकसित करण्याचे महत्त्वाचे दायित्व आपल्यावर आहे. आयसीटी संशोधनाद्वारे संपूर्ण जगताला कोणतेही शास्त्र / ज्ञान हे रेडीरेकनर स्वरूपात उपलब्ध करून देवू शकलो तर ख-या अर्थाने नॉलेज रिसोर्स सेंटर च्या उपाधीला प्रत्यक्ष कार्यप्रवण संशोधनाची जोड मिळेल.

निष्कर्ष

- ❖ माहिती व संवाद तंत्रज्ञानाच्या वापराचे उपयोजन ख-या अर्थाने आत्मसात करणे ही केवळ काळाची गरज किंवा व्यवसायाची गरज नाही तर संशोधनक्षेत्राला देखील या तंत्रज्ञानाचे सखोल ज्ञान असलेल्या तज्ज्ञांची आत्यंतिक गरज आहे. केवळ मनोरंजन वा तात्पुरते शिकण्यापुरते हे ज्ञान नसून आयसीटीचा वापर अधिक गांभीर्याने आणि फलोन्मुख करण्याची गरज आहे.
- ❖ जागतिकीकरणाच्या आणि त्यामुळे निर्माण झालेल्या आत्यंतिक स्पर्धेच्या युगात उच्चशिक्षण क्षेत्रातील उच्चतम गुणवत्ता ही चर्चेचा आणि मंथनाचा विषय ठरली आहे. संशोधनासाठी विषयाचे सखोल ज्ञान, कठोर परिश्रमाची तयारी चिंतनातील मौलिकता, सर्जनशीलता हेच केवळ आज पुरेसे नसून काळाबरहुकूम माहिती तंत्रज्ञानाचे अद्ययावत ज्ञान, मांडणीचे नावीन्य, आंतरविद्याशाखीय दृष्टीकोनातून अभ्यास हे पैलूदेखील तितकेच महत्त्वाचे ठरले आहेत. विशेषतः उच्चशिक्षण क्षेत्रातील गुणवत्ता ही अध्ययन-अध्यापन व संशोधन या बरोबरच त्याच्या सादरीकरणामध्ये देखील दिसली पाहिजे, यालाही महत्त्व प्राप्त झाले आहे.
- ❖ संगणकीय सॉफ्टवेअर साठी संस्कृत ही सर्वाधिक अचूक भाषा कशी आहे, याचे प्रत्यंतर 'इ-वाचस्पत्यम्' ग्रंथातील शब्दांच्या व्युत्पत्ती, प्रयोग, अर्थ, आकार इ. विविध प्रकारच्या केलेल्या व्याकरणविषयक संगणकीय विश्लेषणातून दिसून येते. संगणकीय सॉफ्टवेअरच्या माध्यमातून भाषा शिकणे व शिकवणे हे किती आनंददायी आणि अध्ययनकर्त्यास शिकण्यासाठी प्रोत्साहित करते.
- ❖ संस्कृत भाषेतून दुस-या प्रादेशिक भाषेत अथवा परदेशी भाषेत अनुवादित करण्यासाठी केवळ स्रोत भाषा आणि आहार्य भाषेचे उत्तम ज्ञान पुरेसे नसून मशीन ट्रान्सलेशन मुळे अधिकाधिक विविध भाषांतील ग्रंथांच्या अनुवादांमुळे साहित्यव्यवहार समृद्ध होण्यास निश्चितच मदत होईल.
- ❖ पाली इ. अन्य भाषा ज्यांचा संस्कृत व्याकरणाशी निकटचा संबंध आहे त्यांच्याही

व्याकरणविषयक विश्लेषकाच्या ॲनालायझर मदतीने संस्कृत व पाली या दोन भाषांचा तौलनिक व्याकरणविषयक अभ्यासास सहज मदत होते.

- ❖ संस्कृत आर्षकाव्ये, महाकाव्ये, नाटके इ. चे रोचक पद्धतीने इ—ग्रंथ स्वरूपात आणि त्यातील विविध प्रकारच्या आकर्षक स्वरूपातील मांडणीने संस्कृत ग्रंथ अवजड न ठरता, सहजरीत्या समजण्यास मदत होते.
- ❖ भाषाविज्ञान आणि संगणकशास्त्र यांचा आंतरविद्याशाखीय अभ्यासक्रम हा एकाचवेळेला नावीन्यपूर्ण तर आहेच परंतु रोजगारक्षमही आहे. अशा अभ्यासक्रमांची निर्मिती ही काळाची गरज आहे.
- ❖ डॉ. उमा वैद्य आणि प्रो. श्रीनिवास वरखेडी यांनी माहितीतंत्रज्ञानाचा कौशल्यपूर्ण आणि बौद्धिकदृष्ट्या संस्कृत क्षेत्रातील विविध प्रकारच्या संशोधनासाठी केलेला सजग उपयोग हा कौतुकास्पदच नव्हे तर प्रेरणादायकही आहे. संस्कृत क्षेत्रातील माहितीतंत्रज्ञानाचे उपयोजन हे केवळ ज्ञानाच्या व संशोधनाच्या कक्षाच विस्तारत नाही तर संस्कृत भाषेची माहितीतंत्रज्ञानाच्या क्षेत्रातही स्वतःमधील तेजस्वी सत्त्वासह दखल घेण्यास भाग पाडते; जागतिक स्तरावर संस्कृत भाषेचे सामर्थ्य व क्षमता अधोरेखांकित करते.
- ❖ संस्कृत भाषेतील शास्त्रांना आणि साहित्याला जागतिक स्तरावर प्रभावीरीतीने पोहचविण्यासाठी, साहित्यव्यवहार प्रवाही व संशोधन अधिक नावीन्यपूर्ण व मौलिक होण्यासाठी आयसीटी हे महत्त्वपूर्ण साधन आहे. त्याचा प्रयोग, विविध ज्ञानशाखांसाठी, क्षेत्रांसाठी आणि अर्थातच भाषाभ्यासकांसाठी नवसंशोधकांसाठी संधींची अनेक दालने खुली करणारा आहे.

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नैतिक – मूल्यशिक्षणार्थम् संस्कृताध्ययनम्

कु. मीनल जोशी
सौ. कल्याणी दाणी

‘संस्कृतं संस्कृतेर्मूलम्’ । सा अस्माकं प्राचीनभाषा ।

संस्कृत-साहित्य भाण्डागारम् अतीव समृद्धम् ।

आधुनिकयुगं यन्त्रयुगम् अस्ति । अस्माकं जीवनपद्धतिः तेन परिवर्तिता । जीवने यन्त्राणाम् प्राबल्यं जातम् । अतः मानवस्य भावविश्वं भावनाः च यन्त्रानुगामिन्यः सञ्जाताः इति नैव अतिशयोक्तिः । समाजव्यवस्थायाम् कुटुंबपद्धतिः यन्त्रयुगेन अतीव प्रभाविता । भारतीय समाजव्यवस्थायाम् पूर्वं माता पिता – पितामही – पितामहः इत्यादयः मिलित्व । एकस्मिन् परिवारे वसन्ति स्म । किन्तु आधुनिकव्यवस्थायाम् न एतत् शक्यम् सर्वत्र । तस्य महत्परिणामः समाजे वयं द्रष्टुं शक्नुमः ।

विद्यालयः ज्ञानमन्दिरम् अस्ति । अत्र बालकाः बालिकाश्च ज्ञानप्राप्त्यर्थम् आगच्छन्ति । शिक्षकाः तान् पाठयन्ति । बालानाम् शिक्षकाणाम् संबंधः दृढः अस्ति । परस्पराणाम् सहवासेन संवादेन विचाराणाम् आदान – प्रदानं भवति । समाजव्यवस्थायाः प्रतिबिम्बम् वयं बालानाम् व्यवहारे पश्यामः । अतः विद्यालयः समाजस्य राष्ट्रस्य प्रतीकः ।

विद्यालयस्य छात्राः भविष्यत्-काले राष्ट्रस्य निर्मातारः तैः भारतीयसंस्कृतेः ध्वजः अग्रे अग्रे नेतव्यः । तर्हि छात्राणाम् सर्वांगीण – विकासस्य कार्यम् शालाभिः करणीयम् इति अपेक्षते । शिक्षकाः बालानाम् शारीरिकं मानसिकं भावनिकं नैतिकम् आध्यात्मिकं विकासं कर्तुम् साहायकाः भवन्ति । तदर्थम् एव अस्माकं शिक्षाशास्त्रीभिः विद्यालयस्य पाठ्याक्रमे नैके विषयाः अन्तर्भूताः । तेषु नैतिकशिक्षणम् अपि समाविष्टम् ।

नैतिकमूल्यानि वयं परस्पर – सहवासेन संस्कारैः परंपरायाः च शिक्षामहे । समाजव्यवस्थायाम् उत्सवादीनाम् माध्यमेन नैतिकमूल्यानाम् संस्कारः भवति एव । विद्यालयस्य पाठ्याक्रमे संस्कृत-विषयः नैतिकशिक्षणार्थम् अतीव उपयुक्तः । यतो हि संस्कृतम् संस्कारात्मकम् । ‘संस्कृतं संस्कृतेर्मूलम्’ । सा अस्माकं प्राचीनभाषा । संस्कृत – साहित्य – भाण्डागारम् अतीव समृद्धम् । अस्मिन् नैतिकशिक्षायाः कोषः अस्ति । उपनिषद् – पुराणादि वाङ्मयः रामायण – महाभारतग्रंथाः हितोपदेशादि कथाः नैतिकमूल्यैः समृद्धाः सन्ति ।

नैतिक – मूल्यस्य व्याख्या एतादृशी अस्ति ।

"Value education is the process by which people give moral values to each other...explicit value education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students"¹

संस्कृतेन नैतिक-शिक्षणं सम्यक् रूपेण भवितुम् अर्हति । नादमधुर – संस्कृत – गीतानि बालानाम् चेतांसि हरन्ति ।

यथा – निपतति जम्बु टप् टप् टप्

बालो खादति गप् गप् गप्²

अथवा

राघव माधव सीते ललिते

विमानयानं रचयाम.....³

माधुर्यस्य संस्कारः वाण्याम् मनसि च भवति एतैः गीतैः । तेन वाचि पारुष्यम् न भवति । बालाः सौहार्देन मार्दवे आनन्देन च परस्परम् आलपन्ति । कलहस्य निवारणम् अत्रैव भवति । एतत् प्रथमम् सोपानम् अतीव महत्त्वपूर्णम् नैतिकशिक्षणे । अपि च एतादृशानि गीतानि परेषाम् सहकार्यस्य भावनां वर्धयन्ति ।

यथा – दुःखित पीडित – कृषिकजनानाम्

हृदयेषु हर्षं जनयाम् ।।⁴

बालाः आकाशात् हिमकणान् गृहित्वा पृथिव्याम् आनयन्ति । ते कृषिक्षेत्रे तान् वितरन्ति । सर्वान् कृषकान् आनन्दितान् कुर्वन्ति ।

संस्कृतगीतानि राष्ट्रभक्तिं जागरन्ति । आधुनिककविभिः राष्ट्रभक्तियुक्तानि गीतानि रचितानि ।

यथा – चल चल पुरतो निधेहि चरणम् ।

सदैव पुरतो निधेहि चरणम् ।।⁵

एषा कविता बालेषु राष्ट्रं प्रति समर्पणस्य भावनां जागरति ।

अतः शिक्षकैः एतादृशानि काव्यानि अवश्यमेव पाठनीयानि ।

उपनिषद्ग्रन्थेषु आत्मतत्त्वम् वर्णितम् । एषः गहनोपदेशः कथाभिः सोदाहरणैः कथितः ।

यथा — छां दोग्य — उपनिषदि श्वेतकेतोः कथा सुविख्याता । अत्र आचार्यः आरुणिः निसर्गस्य उदाहरणैः

आत्मतत्त्वस्य चिन्मयत्वं सूक्ष्मत्वं सर्वव्यापित्वं च अतीव सरलतया प्रतिपादयति । तत्रैव इन्द्रियकथा प्राणतत्त्वस्य महत्त्वम् अतीव सरलतया स्पष्टयति । कठोपनिषदि वर्णिता नचिकेतसः कथा आधुनिकबालकानाम् मनसि आत्मविश्वासं सत्यनिष्ठां च दृढी करोति । 'सत्यमेव जयते'⁵ इति अस्माकं भारतवर्षस्य ध्येयवाक्यम् अस्ति ।

श्रीमद्भगवद्गीता भारतीयसंस्कृतेः आधारभूतः ग्रन्थः । 'स्वधर्मे निधनं श्रेयः'⁶ इति गीतोपदेशः । 'सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ'⁷ । एषः महत्त्वपूर्णः संस्कारः गीतया दीयते । गीता आशावादं पाठयति । 'क्लैब्यं मा स्म गमः पार्थ'⁸ इति भगवान् श्रीकृष्णः न केवलम् अर्जुनम् अपि तु प्रत्येकं संभ्रांतं युवकम् उपदिशति । अतः नैतिकमूल्यशिक्षणार्थम् गीता पाठयक्रमे अवश्यम् भवतु ।

भारतीयसंस्कृतौ रामायणं महाभारतं च इति एतत् महाकाव्यद्वयम् महत्त्वपूर्णं मन्यते । अद्यापि गृहे गृहे रामायणं सश्रद्धम् पठ्यते । रामायणमहाभारतयोः कथाः बालकान् श्राव्यन्ते । मर्यादापुरुषोत्तमस्य रामस्य जीवनम् आदर्शभूतम् । तेन छात्राः रामः इव भवितव्यम् न रावणवत् इति संस्कारं गृह्णन्ति ।

भ्रातृस्नेहः संयमः मातापित्रोः सेवापरायणता गुणान् छात्राः कथारूपेण आकलयन्ति । महाभारते वर्णिताः विविधाः कथाः मानवानाम् विविधस्वभावगुणानाम् परिचयं कारयन्ति । महाभारतं सत्यस्य साहसस्य पराक्रमस्य च महत्त्वम् पाठयति । आधुनिककाले लघुचित्रपटे 'छोटा भीम' रूपेण भीमसेनस्य गुणान् दृष्ट्वा बालकाः तान् अनुकुर्वन्ति । अतः प्रह्लादादि बालकानाम् कथाः अपि शिक्षकैः शालायाम् छात्रान् श्रावणीयाः ।

कथानाम् प्रभावः सर्वदा चित्ताकर्षका रोचकः भवति एव । एषः प्रभावः चिरकालिनः भवति । संस्कृतसहित्ये पञ्चतन्त्रः हितोपदेशः कथासरित्सागरः इत्यादयः कथाग्रन्थाः प्रसिद्धाः । पशुपक्षिणाम् कथामाध्यमेन बाला तेषाम् विश्वे विहरन्ति । तादात्म्यम् अनुभवन्ति । कथालेखकः एवं भ्रमणं कारयित्वा अन्ते कथायाः सारम् नीतितत्त्वेन कथयति । एवं नैतिकशिक्षणस्य लोकव्यवहारस्य आधारभूताः एते ग्रन्थाः संस्कृत — वाङ्मयस्य वैशिष्ट्यम् । अधुना नैकासु भाषासु एताः कथाः अनुवादिताः । दृक्श्राव्यमाध्यमेन सर्वत्र प्रसारिताः च । तेषाम् उपयोगः शालाशिक्षकैः नैतिकशिक्षणार्थम् करणीयम् ।

‘सुभाषितम्’ इति नाम काव्यम् । संस्कृतभाषायाः अनन्यसाधारणम् वैशिष्ट्यम् । उच्यते
च —

पृथिव्याम् त्रीणि रत्नानि जलमन्नं सुभाषितम् ।

मूढैः पाषाणखण्डेषु रत्नसंज्ञा विधीयते ।।^९

अल्पशब्देषु गहनतत्त्वम् वर्णयति सुभाषितम् । न तत्र क्ळेपि विषयः यः सुभाषितकारैः
न वर्णितः । मनुष्यजीवने विद्यायाः महत्त्वम् प्रतिपादयति एतत् सुभाषितम् ।

विद्या नाम नरस्य रूपमधिकम् प्रच्छन्नगुप्तम् धनम् ।

विद्या भोगकरी यशस्सुखकरी विद्या गुरुणाम् गुरुः ।

विद्या बन्धुजनो विदेशगमने विद्या परा देवता ।

विद्या राजसु पूज्यते न हि धनं विद्याविहीनः पशुः ।।^{१०}

छात्राः तेन विद्याध्यनार्थम् उत्साहम् प्राप्नुवन्ति । किमपि प्रात्यर्थम् उद्यमः अनिवार्यः
। अतः अलसः न कर्तव्यः । यतो हि वनराजः अपि उद्यमेन विना भोजनं न प्राप्नोति कश्चित्
कविः वदति —

आलस्यं हि मनुष्याणां शरीरस्थो महारिपुः ।

नास्त्युद्यमसमो बन्धुः कृत्वायं नावसीदति ।।^{११}

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।

न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ।।^{१२}

सत्संगतेः महती तस्याः महत्त्वम् कथयति एकः सुभाषितकारः ।

सद्भिरेव सहासीत सद्भिः कुर्वीत संगतिम् ।

सद्भिर्विवादं मैत्रीं च नासद्भिः किञ्चिदाचरेत् ।।^{१३}

सुभाषितकाराणाम् निरीक्षणशक्तिः अद्भूता । ते सामान्य — लोकव्यवहारं वर्णयित्वा जनान्
उपदिशन्ति ।

यथा — ददाति प्रतिगृह्णाति गुह्यामाख्याति पृच्छति ।

भुङ्क्ते भोजयते चैव षड्विधं प्रीतिलक्षणम् ।।^{१४}

अस्माकं भारतीयसंस्कृतेः सारभूतम् सुभाषितम् अस्ति —

अयं निजः परो वेत्ति गणना लघुचेतसाम् ।

उदारचरितानां तु वसुधैव कुटुम्बकम् ।¹⁵

‘वसुधैव कुटुम्बकम्’ इति अस्माकं संस्कारः नीतिः च । एषा धारणा शैशवकालतः बालानाम् चित्ते सहिष्णुतां वर्धयन्ति । परोपकारस्य भावना यथार्थ — उदाहरणैः वर्णिता सुभाषितेषु ।

परोपकाराय फलन्ति वृक्षाः ।

परोपकाराय वहन्ति नद्यः ।

परोपकाराय दुहन्ति गावः ।

परोपकारार्थमिदम् शरीरम् ।¹⁶

संस्कृतकाव्येषु ‘अन्योक्तिः’ इति विशिष्टं काव्यम् । अस्मिन् सुभाषितकारः एकं विषयं वर्णयति । किन्तु तेन सः अन्यत् किमपि गुणं अथवा दोषं निर्देशयति । अस्याम् अन्योक्त्याम् निसर्गस्य उदाहरणं वर्णयित्वा व्यंग्यार्थेन कविः उपदिशति । एकः कविः वदति —

वासः कञ्चनपञ्जरे नृपकाराम्भोजस्तनूमार्जनम्

भक्ष्यं स्वादुरसालदाडिमफलं पेयं सुधाभं पयः ।

पाठः संसदि रामनाम सततं धीरस्य कीरस्य मे

हा हा हन्त तथापि जन्मविटपिक्रीडं मनो धावति ।¹⁷

एतस्याम् शुकान्योक्त्याम् स्वातन्त्र्यस्य प्रशंसा अस्ति । यद्यपि सर्वाणि सुखानि जीवने सन्ति तथापि पञ्जरबद्धम् — परतन्त्रजीवनं न स्पृहणीयम् ।

एवं स्वतन्त्रभारते नैकाः समस्याः वर्तन्ते । परं स्वाधीनता सर्वथा सर्वदा प्रशंसनीया । पराधीनजीवनम् गृहणीयम् । छात्राः जीवने स्वाधीनतायाः महत्त्वम् जानन्ति एतेन सुभाषिताध्ययनेन । एता दृशाः नैकाः रचनाः सन्ति संस्कृतसाहित्ये । तेषाम् अन्तर्भावः अभ्यासक्रमे अवश्यं भवतु मूल्यशिक्षणार्थम् ।

प्रहेलिकां नाम काव्यम् छात्राणाम् चिंतनशक्तिं आह्वयति । जिज्ञासायाः जागरणं भूत्वा उत्तरम् संशोधयितुम् प्रभवन्ति बालाः । समस्यायाः उपाय-अन्वेषणाय एतत् काव्यम् प्रेरयति ।

यथा — कस्तूरी जायते कस्मात् को हन्ति करिणां कुलम् ।

किं कुर्यात्कातरो युध्दे मृगात् सिंहः पलायते ।¹⁸

प्रश्नानाम् उत्तराणि एतस्मिन् एव सुभाषिते दत्तानि अंतिमं पक्त्याम् । उदाहरणम् कस्तूरी जायते? उत्तरम् – मृगात्

एवं नैकाः प्रहेलिकाः संस्कृतसाहित्ये विद्यन्ते । तेषाम् सम्यक् उपयोगः छात्राणाम् तर्कशक्तिम् वर्धयितुम् लाभदायकः भवेत् । अतः एताः प्रहेलिकाः छात्रान् अवश्यम् पाठनीयाः ।

आधुनिके यन्त्रयुगे वैज्ञानिकचिन्तनस्य महत्त्वम् अस्ति । संस्कृतभाषायाः व्याकरणस्य अध्ययनेन प्रत्येकं शब्दस्य लिंगं वचनं विभक्तिं लकारादीनाम् ज्ञानम् भवति । तेन छात्राः मनस्सु तर्कशुद्धं सूक्ष्माध्ययनम् कर्तुम् प्रभवन्ति ।

आधुनिकयुगे पर्यावरणस्य महती समस्या वर्तते । कालिदासादिभिः कविभिर्निसर्गस्य मनोहारी वर्णनम् कृतम् । अभिज्ञानशाकुन्तलनाटके मेघदूते च कालिदासेन मृगपादपादिषु मानवी भावनाः आरोपिताः तेषाम् अध्ययनेन सृष्टिं प्रति आत्मीयता वर्धते । अस्माकं मनस्सु प्रकृतिम् प्रति एषा प्रीतिः एव जागरति संस्कृतवाङ्मयम् ।

एवं संस्कृतगीतानाम् माध्यमेन छात्रेषु राष्ट्रभक्तिः जागरति । वाण्याम् मार्दवस्य संस्कारः भवति । उपनिषदानाम् कथाभिः ते गहनं तत्त्वम् सरलतया आकलयन्ति । गीताश्लोकान् पठित्वा बालाः आशावादं कर्मनिष्ठां शिक्षन्ते । रामायणस्य महाभारतस्य नायकानाम् साहसादिन् गुणान् छात्राः अनुसरन्ति । पञ्चतन्त्रादि कथाभिः बालाः लोकव्यवहारं जानन्ति । तथा एकता मित्रसहाय्यः इति गुणान् – अङ्गीकुर्वन्ति । सुभाषितैः उद्यमस्य सज्जनसंगतेः महत्त्वम् जानन्ति । परोपकारस्य संस्कारः छात्राणाम् मनस्सु भवति । अन्योक्तिभिः वर्णितान् छद्मतत्त्वान् बालाः अवगच्छन्ति । प्रहेलिकाभिः बालानाम् तर्कशक्तिः विकसिता भवति । संस्कृतव्याकरणस्य अध्ययनेन कोऽपि विषयस्य मूलगामी समग्रं च अध्ययनम् कर्तुम् शक्नुवन्ति छात्राः । संस्कृतसाहित्यस्य पठनेन तेषाम् मनस्सु निसर्गप्रीतिः उद्भवति । एतानि सर्वाणि नीतिमूल्यानि संस्कृताध्ययनेन अङ्गीकुर्वन्ति छात्राः । अतः नैतिकमूल्यशिक्षणार्थम् संस्कृताध्ययनम् आवश्यकम् अस्ति ।

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संस्कृत उच्चशिक्षण संस्थांमधील गुणवत्ता वाढीसाठी विविध शैक्षणिक उपक्रम

प्रा. डॉ. कविता होले
सौ. सुवर्णा सं. केवटे

प्रस्तावना —

आजच्या जागतिकीकरण, उदारीकरण आणि खाजगीकरणाच्या युगात गुणवत्ता हा शब्द अत्यंत महत्त्वाचा आहे . उच्च शिक्षण संस्थांमध्ये जर गुणवत्ता वाढवायची असेल तर नवनवीन उपक्रम राबविणे आवश्यक आहे . कारण आज शिक्षणापुढे खुप मोठी आव्हाने उभी आहेत. कंपन्या, खाजगी संस्था, विद्यापीठे या सर्वांनी आपले जाळे पसरविलेले दिसून येते म्हणून शैक्षणिक संस्थानी अध्ययन – अध्यापन , संशोधन, प्रशिक्षण व विकास या संदर्भात आपली गुणवत्ता सिद्ध करणे ही काळाची गरज झालेली आहे .

गुणवत्तापूर्ण शिक्षण ही समाजा'न्नतीची पहिली पायरी आहे . परंतु विशेषतः उच्च शिक्षणाच्या गुणवत्ता विकासात आज सुसूत्रता दिसून येत नाही . ती सुसूत्रता आणण्यासाठी उच्च शिक्षण संस्थेमध्ये विविध शैक्षणिक उपक्रम राबविणे आवश्यक आहे . उच्चशिक्षणाची स्थिती सुधारण्यासाठी केंद्र सरकारने अकरा वेळा निधी वाढवून दिला म्हणूनच 11 व्या योजनेला 'शिक्षण योजना' असे म्हटले गेले . उच्च शिक्षणाला बिकट अवस्थेतून बाहेर काढण्यासाठी सरकारने 2013 साली एक विशेष योजना आखली ती म्हणजे 'राष्ट्रीय उच्चस्तर शिक्षा अभियान' (RUSA – रुसा) ही होय . उच्च शिक्षणाच्या गुणवत्तेत वाढ आणि समान संधीवर भर देणे हेच रु साला अभिप्रेत आहे . गुणवत्ता आणि समान संधी या दोन पायावरच उच्च शिक्षणाचा विकास करणे हा या महत्त्वाकांक्षी योजनेचा मूळ उद्देश्य आहे .

त्याचप्रमाणे संस्कृत शिक्षणाच्या प्रचार आणि प्रसारासाठी वर्षे 2017-18 हे संस्कृत शिक्षा वर्षम् म्हणून साजरे करण्याचा प्रस्ताव केंद्र सरकारने मांडलेला आहे. संस्कृत शिक्षणाचे सध्याचे स्वरूप अधिक व्यापक व्हावे आणि संस्कृत भाषेचा दैनंदिन जीवनामधील वापर वाढवा यासाठी दीर्घकालीन उपाययोजनांचा विचार करण्यासाठी केंद्राच्या मनुष्यबळ विकास मंत्रालयाने एक समिती नेमली होती. तिरुपतीच्या राष्ट्रीय संस्कृत विद्यापीठाचे कुलगुरु 'मा.एन.गोपालस्वामी' हे त्या समितीचे अध्यक्ष होते.

❖ संस्कृत उच्च शिक्षण संस्थेमध्ये गुणावत्ता वाढविण्यासाठी राबविण्यात येणारे विविध उपक्रम

1. वेगवेगळ्या स्पर्धा
2. स्पोकन संस्कृत वर्ग
3. संस्कृत कार्यशाळा
4. संभाषण वर्ग
5. चर्चासत्र
6. वेगवेगळ्या क्रीडा

संस्कृतविषयी सर्वसामान्य नागरिकांमध्ये जागृती निर्माण व्हावी म्हणून संस्कृत शिक्षकांनी केवळ वर्गातच नव्हे तर वर्गाच्या बाहेर सुद्धा वेगवेगळ्या स्पर्धा, स्पोकन संस्कृतचे वर्ग, संस्कृत कार्यशाळा, संभाषण वर्ग, चर्चासत्रे इत्यादी उपक्रम करावे त्यासाठी आवश्यक असलेला आर्थिक निधी सुद्धा उपलब्ध होणे आवश्यक आहे.

❖ विविध शैक्षणिक उपक्रमांतर्गत येणा-या वेगवेगळ्या स्पर्धा :-

1. वक्तृत्व स्पर्धा
2. निबंधलेखन स्पर्धा
3. वादविवादस्पर्धा
4. अन्त्याक्षरी स्पर्धा
5. कथा-कथन स्पर्धा
6. प्रश्नमन्जूषा स्पर्धा

स्पर्धा म्हटले की अवांतर वाचन, प ठन, लेखन, चिंतन इत्यादी घटक महत्त्वाचे आहेत. त्यामुळे संस्कृत वाचण्याची सवय लागते, उच्चारण स्पष्ट होतात, ज्ञान वाढते, लेखन कौशल्याचा विकास होतो, भाषाकौशल्य वाढते स्मरणशक्तीचा विकास होता आणि स्व ची जाणीव होते.

1. वक्तृत्व स्पर्धा :-

वक्तृत्वस्पर्धेमध्ये बोलतांना आपण एक विषय ठरवितो त्याविषयानुसार बोलत असतांना त्यात स्पष्टता येते, वेळमर्यादा असते, त्यामुळे आपला विषय मांडतांना कमीत कमी वेळेत जास्तीत जास्त माहिती कशी मांडता येईल याचा विचार करावा लागतो. संस्कृत वक्तृत्व स्पर्धेमुळे उच्चारण स्पष्ट होते . हवा तेव्हा आवाज चढ-उतार होणे आवश्यक आहे उच्चशिक्षणसंस्थेत ही स्पर्धा गुणवत्ता वाढविण्यास सहाय्यक ठरते.

2. निबंधलेखनस्पर्धा :-

संस्कृत निबंध लिहीत असतांना व्याकरणदृष्ट्या ज्या चुका होतात त्या टाळता येते. लेखन शैली सुधारते, महाविद्यालयीन स्तरावर विद्यार्थ्यांची भाषा ही प्रौढ झालेली असते. नेहमी नेहमी लिहिण्याची सवय झाल्यामुळे ह्रस्व-दीर्घाची चूक होत नाही. स्वतः विचार करण्याची क्षमता वाढते त्यादृष्टीने अवांतर वाचन करणे गरजेचे आहे. निबंध सुटसुटीत मुद्देसूद लिहिण्याची विद्यार्थ्यांना सवय लागते.

3. वादविवाद स्पर्धा :-

वादविवाद स्पर्धेमध्ये जो विषय असतो त्यांचा दोन्ही बाजूने विचार करणे गरजेचे असते. उदा. संस्कृत भाषा प्राचीन आहे किंवा नाही ? असा विषय असेल तर हयावर दोन्ही बाजूने मत व्यक्त करण्यासाठी, त्याविषयीची माहिती मिळविण्यासाठी वाचन महत्त्वाचे आहे . या स्पर्धेतून विद्यार्थ्यांची स्वतःचा विषय मांडण्याची कला वाढते.

4. अन्त्याक्षरी स्पर्धा :-

संस्कृत श्लोक अन्त्याक्षरी स्पर्धेमध्ये विद्यार्थ्यांच्या सुप्त गुणांना वाव मिळतो. कोणताही श्लोक लयामध्ये गाण्यासाठी प्रयत्न केला जातो अशाप्रकारच्या स्पर्धेतून विद्यार्थ्यांची संस्कृत विषयाबद्दल रूचि वाढते. श्लोक गायन करीत असतांना कुठे थांबायचे, कुठे लय वाढवायचा, कुठे कमी करायचा या सर्वांचा विचार केला जातो त्यातून विद्यार्थ्यांची गुणवत्ता वाढण्यास मदत होते.

5. कथा-कथन स्पर्धा :-

संस्कृत कथा वाचल्याने त्यातून विद्यार्थ्यांचे ज्ञान वाढतेत्या कथांना आपल्या शब्दात सागण्यांची वृत्ती वाढते. विद्यार्थी स्वतःला आवडणा-या विषयावरील कथा वाचतो त्यातून विविध विषयावर प्रभूत्व प्राप्त करतो. हयाव्दारे वाचन कौशल्याचा विकास होतो. भावनिक आणि आंतरिक विकासाचा चालना मिळते.

6. प्रश्नमन्जूषा स्पर्धा :-

या स्पर्धेमध्ये प्र अध्यापक प्रश्न विचारीत असतांना त्या प्रश्नावरच लक्ष असायला पाहिजे तरच तो प्रश्न पूर्णपणे कळतो त्यानंतरच त्याचे उत्तर देणे शक्य होते. जर विद्यार्थ्यांनी प्रश्नच बरोबर समजला नाही तर त्याचे उत्तरही जे अपेक्षित असते ते मिळत नाही. या प्रकारच्या स्पर्धेतून वेगवेगळ्या नियमांची जाणीव होते. त्यातून ज्ञान प्राप्त होते आणि श्रवण कौशल्याचा विकास होतो.

अशाप्रकारे वरील प्रकारच्या स्पर्धा संस्कृत उच्च शिक्षणातील गुणवत्ता वाढविण्यास सहाय्यक ठरतात.

❖ संस्कृत उच्च शिक्षणाची उद्देश्य :-

1. सुप्त गुणांचा शोध घेणे.
2. समाजाभिमुखता अंगी बाणविणे.
3. समानता व आदराची भावना निर्माण करणे.
4. संस्कृत भाषेचा दर्जा वाढविणे.

5. नव्या आणि जुन्या बाबींचा विचार करणे.
6. आध्यात्मिक विकास घडवून आणणे.
7. शरीर स्वास्थ्य वाढविणे.
8. भारतीय संस्कृतीचे संवर्धन आणि संरक्षणाची जबाबदारी स्वीकारणे.
9. विशिष्ट व्यक्तींना विशेष मदत करणे.

❖ संस्कृत उच्च शिक्षण संस्थेमधील गुणवत्ता वाढीसाठी शिक्षकाची भूमिका :-

शिक्षणातील दर्जा व गुणवत्ता वाढविण्यासाठी शैक्षणिक संस्था व शिक्षकांची भूमिका महत्त्वपूर्ण ठरते यासाठी खालील बाबी विचारात घेणे गरजेचे आहे.

1. प्रत्येक विद्यार्थ्याला 'स्व' ओळखता येणा-या शिक्षण पद्धतीचा विचार करणे
2. विद्यार्थ्यांनी स्वतःच्या आवडीच्या क्षेत्रात प्रतिभा जोपासण्याची, ती व्यक्त करण्याची तयारी करून घेणे.
3. प्रत्येक विद्यार्थ्यांमध्ये आत्मविश्वास जागृत करणे.
4. आर्थिकदृष्ट्या स्वतःच्या पायावर उभं राहायला समर्थ करण्यासाठी कृतियुक्त शिक्षण व व्यावसायिक शिक्षणाकडे लक्ष केंद्रित करणे.
5. पुस्तकी ज्ञानाबरोबरच वेगवेगळ्या स्पर्धा परीक्षेच्या दृष्टीने सामान्य ज्ञान वाढविणारे अवांतर वाचन करणे.
6. प्रत्येक विद्यार्थ्यांमधील सुप्त गुणांना वाव मिळणा-या वेगवेगळ्या स्पर्धांचे किंवा कार्यक्रमांचे आयोजन करून त्यांचा विकास करणे.
7. नोकरीची संधी प्राप्त करण्यासाठी संस्कृत बरोबरच वेगवेगळ्या भाषांचे ज्ञान असणे आवश्यक आहे.
8. प्रत्येक विद्यार्थ्यांना ज्या क्षेत्रात रुचि आहे त्यामधील क्षमतांचा पुरेपूर वापर करून घेतला तर त्या क्षेत्रातील प्रवीण्य संपादन करून गुणवत्ता वाढविता येते.
9. सद्यस्थितीत आहे त्या परिस्थितीला सामोरे जाण्याचा प्रयत्न विद्यार्थ्यांनी केला पाहिजे. एखाद्या प्रश्नाचा बाऊ न करता त्यातून समोर कसे जाता येईल ह्याचा प्रयत्न करणे.

10. विद्यार्थ्यांमध्ये सकारात्मक दृष्टीकोन निर्माण करणे.

❖ संस्कृत उच्च शिक्षण संस्थेतील गुणवत्ता वाढीसाठी शिक्षकांमध्ये असणारे गुण :-

1. अध्ययन अध्यापन प्रक्रियेवर जास्त भर देऊन आणि त्यात लवचिकता निर्माण करून विद्यार्थ्यांमध्ये गुणवत्ता निर्माण करता येते.
2. गुणवत्ता ही आपोआप योगायोगाने निर्माण होत नाही तर ती जाणीवपूर्वक, परिश्रमपूर्वक, अथक प्रयत्नांनी निर्माण करता येते . तसेच अथक प्रयत्न विद्यार्थ्यांनेही करणे गरजेचे आहे.
3. शिक्षक हे अद्यावत ज्ञानाच्या संपर्कात असणे आवश्यक आहे.
4. शिक्षकांला नवनिर्मितीचा ध्यास असणे किंवा विविध स्रोतांची जाण असणे आवश्यक आहे.
5. विद्यार्थ्यांमध्ये संशोधन वृत्ती, क्रियाशीलता, सर्जनशीलता, उच्च तंत्रज्ञान वापरणे इत्यादी बाबी निर्माण करण्याची क्षमता शिक्षकांमध्ये असायला पाहिजे.
6. शिक्षकाने स्वतः सुसंस्कृत, स्वयंप्रेरित, कार्यतत्पर आणि गतिशील असायला हवे.

निष्कर्ष :-

1. एखादा विद्यार्थी कधीही सहभागी हाेत नसेल तर वेगवेगळ्या स्पर्धामधून त्याच्याही सुप्त गुणांचा शोध घेतल्या जातो.
2. विद्यापीठात प्रत्येकाला आवडीच्या क्षेत्रानुसार प्रतिभा जोपासण्याची संधी मिळाल्यामुळे त्यातून त्याचा सर्वांगीण विकास घडून येतो.
3. शिक्षणातील गुणवत्ता वाढली तर परस्परांबद्दल समानता आणि आदराची भावना वाढते.
4. सर्व स्पर्धा ह्या संस्कृत भाषेतच असल्यामुळे त्यातून संस्कृत भाषेचा दर्जा निश्चितच वाढतो.

5. भूतकाळातील काही चांगल्या गोष्टींचा नवीन गोष्टीशी समन्वय साधणे.
उदा. संस्कृत वर्णांचे उच्चारण हे भूतकाळातही तसेच होते तर त्याचे आजही उच्चारण तसेच आहे त्यात समन्वय साधता येतो.
6. श्लोक अन्त्याक्षरी स्पर्धेमध्ये जर भावदृग्तीतील श्लोकांचे उच्चारण करतांना त्यातून आध्यात्मिक विकास घडून येतो.
7. संस्कृत शब्दांचे किंवा श्लोकांचे उच्चारण करतांना शरीरातील वेगवेगळ्या अवयवांच्या हालचालीमुळे शरीर स्वास्थ्य सुद्धा सुदृढ राहते.
8. संस्कृत भाषेत वैदिक मंत्रापासून तर आतापर्यंत संस्कृतीचे संवर्धन आणि संरक्षण नक्कीच होत आहे. कारण आजही संस्कृतचे महत्त्व आहे.
9. शिक्षणातील गुणवत्ता वाढली तर समाजातील सर्वच विशिष्ट व्यक्तींमध्ये येणारे विकलांग, अपंग, अनाथ, मुके आणि बहिरे सर्वजण शिक्षण नक्कीच घेऊ शकेल.

अशाप्रकारे संस्कृत उच्च शिक्षणसंस्थामधील विद्यार्थ्यांची गुणवत्ता वाढविण्यासाठी विविध प्रकारच्या उपक्रमातील वेगवेगळ्या प्रकारच्या स्पर्धा ह्या अत्यंत महत्त्वपूर्ण ठरतात. कारण वरील प्रकारच्या स्पर्धातून विद्यार्थ्यांचा सर्वांगीण विकास घडून येतो.

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आधुनिक शिक्षा प्रणालीमध्ये शिक्षणाचा उच्चांक गाठण्यासाठी योगाचे योगदान

वैद्या सौ. विद्या दिनेश लांजेवार

शिक्षा जीवनरूपी वृक्षाचे मुळ आहे, संस्कृती पुष्प आणि विवेक त्याचे फळ. शिक्षेचा उद्देश्य आहे की मनुष्याला उच्चतर संस्कार व संस्कृतीने संपन्न बनविणे. सर्वगुणसंपन्न मनुष्य बनवणारी शिक्षा म्हणजे वास्तविक शिक्षा.

शिक्षेचे लक्ष्य — हे विद्यार्थ्यांची बौद्धिक प्रखरतेला वाढवून त्याला धर्मनिष्ठ, निष्कपट, निर्भिक व आत्मसंयमी बनविणे. शिक्षा हे मानव निर्माण व चरित्र निर्माणाचे असे एक माध्यम व्हायला पाहिजे की, ज्याने विद्यार्थ्यांच्या जीवनाचा शारीरिक, बौद्धिक, नैतिक व आध्यात्मिक असा संपूर्ण विकास व्हायला पाहिजे. शिक्षेचे तात्पर्य हे संपूर्ण व्यक्तित्वाच्या विकासाशी आहे. कलात्मक, वैज्ञानिक व व्यावहारिक शिक्षा द्वारा कलात्मक, वैज्ञानिक व व्यावहारिक शिक्षा द्वारा हस्त, मस्तिष्क व हृदयाचे प्रशिक्षण व्हायला पाहिजे. शरीर, मन, बुद्धी व आत्माच्या सामंजस्यपूर्ण विकास व्हायला पाहिजे. तेव्हाच उच्चतम शिक्षणाच्या क्रमविकासाच्या गतीचा वेग वाढतो.

परंतु आजच्या सद्यस्थितीत शिक्षणाचा स्तर हा पाहिजे तसा उच्चांकावर नाही. आदर्श शिक्षणप्रणालीसाठी योगाची साथ असणे अनिवार्य आहे. कारण योग हा एकच असा मार्ग आहे, जो शिक्षणाचा स्तर शारीरिक, बौद्धिक, नैतिक व आध्यात्मिक रित्या वाढवू शकतो.

कौशल्यक्षम मनुष्यबळाचा विचार केला तर देशातील 4.5% मनुष्यबळ हे कौशल्यक्षम आहे. तर चीन जवळ 46%, अमेरिकेकडे 58%, जपानकडे 80%, जर्मनीकडे 70%, इतक्या प्रचंड प्रमाणात कौशल्यक्षम मनुष्यबळे आहे. तीच गत संशोधनाच्या पेटंटची सुध्दा आहे. जेथे प्रतिवर्ष लाखोच्या संख्येने संशोधनाची पेटंट पंजीकरणासाठी इतर देशांतून पाठविली जातात. तेथे भारतातून केवळ 600 पेटंट 2014 मध्ये पाठविण्यात आली. इतकी विदारक स्थिती भारतातल्या उच्चशिक्षणाची व संशोधनाची आहे.¹

आज जी सामाजिक परिस्थिती आहे. त्याचा दोष आम्ही कृणालापण दिला तरी

पण हया परिस्थितीला निर्माण करणारे आम्ही स्वतः आहोत. कारण आमच्या जीवनात संस्काराचा अभाव आहे. केवळ भारतातच नव्हे तर पूर्ण विश्वाची हिच परिस्थिती आहे. जिथे एका बाजूने मनुष्याला भौतिकतेचे आकर्षण आहे तिथे दुसऱ्या बाजूने त्यांना व्यक्तिगत जीवन आहे.

हे सर्वजण म्हणतात की, मनुष्य समाजाचे निर्माण करतो. परंतु आपण जेव्हा मनुष्याकडे पाहतो, तेव्हा आपल्याला त्याच्यामध्ये ही क्षमता दिसत नाही. ज्याच्याद्वारे तो समाजाची रचना किंवा निर्माण करू शकेल. जर आपण आपल्या जीवनात पण पाहिले तरी त्यात एक प्रकारचे असंतुलन, अशान्ति, मानसिक व वैचारिक अस्पष्टता दिसते. हयाचे संपूर्ण कारण आहे संस्काराचा अभाव. संस्कारामुळे आपल्याला चारित्र्य, नैतिक, सामाजिक अशा सर्व प्रकारचे शिक्षण प्राप्त करण्याचा आधार प्राप्त होते. म्हणून समाजामध्ये आज जी अव्यवस्था फैललेली आहे, हयाचे दोषी आम्ही स्वतः आहोत.

आज आपली जी शिक्षणप्रणाली आहे ती म्हणजे **“नौकरी अभिमुख शिक्षा”**.

भौतिकवादी दृष्टिकोनातून ते उचित पण आहे. पण व्यक्तिगत आधारावर अनुचित आहे. कारण अशाप्रकारच्या शिक्षणप्रणालीमध्ये ज्या मानवी मुल्याची जोपासना व्हायला पाहिजे ते होत नाही. ज्या अनुशासनाचे शिक्षण आम्हाला मिळाले पाहिजे ते मिळत नाही. मग कशी शिक्षणप्रणाली पाहिजे? तर ती **आत्माभिमुख शिक्षणप्रणाली** पाहिजे. असे शिक्षण हे मनुष्याची प्रतिभा, बुद्धी, भावना आणि क्षमतेला विकसित करते. ज्याने मनुष्य हा असाधारण प्रतिभाशाली व्यक्ति बनतो.² शिक्षणप्रणाली अशीच असायला पाहिजे आणि अशा शिक्षणप्रणालीचा मार्ग आहे—योग.

भगवद्गीतेत म्हटलेच आहे की —

योगः कर्मसु कौशलम्।³ भ. गी. 2/50

कामामध्ये कौशल्य प्राप्त करणे म्हणजे योग.

उच्चतर शिक्षणप्रणालीमध्ये योगाचे पुढीलप्रमाणे योगदान आहे —

योग जीवनात अनुशासन आणतो —

योगसूत्रांना आधुनिक युगात योगाचा आधार ग्रंथ मानले आहे. ज्याचे प्रणेता महर्षी पतंजली होते. योग म्हणजे काय, हे विचारल्यावर त्यांनी सांगितले.

अथ योगानुशासनम् ।^१ पा.यो.सु. १/१

योग एक अनुशासन आहे. शासन म्हणजे राज्य करणे. नियंत्रण ठेवणे व अनु म्हणजे इथे अर्थ होतो, व्यक्तित्वाच्या सुक्ष्म अवस्था. हया अनुशासनामुळे काय प्राप्त होते? असे आपण म्हटले, तर महर्षी पातंजली पुढे सांगतात की –

योगश्चित्तवृत्तिनिरोधः ।^२ पा. यो. सु. १/२

अर्थात अशाप्रकारच्या अनुशासनाचे जेव्हा आपण पालन करतो. तेव्हा योगाद्वारे चित्ताच्या वृत्तिचा निरोध होतो. मग चित्तवृत्ती म्हणजे काय? आपल्या आंतरिक किंवा मानसिक क्षेत्रात ज्या क्रिया, प्रतिक्रिया, परिवर्तन, इच्छा, अनिच्छा, राग-द्वेष, काम क्रोध, लोभ, मोह इ. उत्पन्न होते, त्याला चित्तवृत्ति असे म्हणतात. हे आपण एक उदाहरणाने समजून घेऊ. जेव्हा सागरात कुठल्याच प्रकारची हालचाल नसते. तेव्हा त्याला 'शांत सागर' म्हणतात. जेव्हा मन शांत असते तेव्हा त्याला 'चित्त' असे म्हणतात. जेव्हा सागरात हालचाल उत्पन्न होते, तेव्हा तो आपल्या प्रवाहात सर्वांनाच ओढून घेतो. त्याला म्हणतात – 'सागराच्या लाटा'. ठीक त्याचप्रमाणे जेव्हा मनात हिंसा, क्रोध, लोभ इ. भाव उत्पन्न होते, चंचलता उत्पन्न होते तेव्हा त्याला 'चित्तवृत्ति' असे म्हणतात. वृत्ति म्हणजे तरंग. आंतरिक रूपात उत्पन्न हयाच मानसिक तरंगाला शांत करणे जेणे करून मन पुनः आपल्या शांत अवस्थेला प्राप्त होईल. हेच योगातील अनुशासनाचे पहिले ध्येय मानले आहे. अशा शांत अवस्थेत अभ्यास केल्याने उच्चतम शिक्षणाची पायरी सहज गाठता येते.

योगाला जेव्हा आम्ही हया दृष्टिकोनातून बघतो, तेव्हा एक गोष्ट समजते की सर्वात प्रथम शिक्षण जे आहे, ते हे की, व्यक्तीच्या विभिन्न तरंगाना नियंत्रित करणे आणि त्यांना विशिष्ट दिशाकडे परावर्तित करणे म्हणजेच नियंत्रणा पहिले तुम्हाला सजग होणे जरूरी आहे. जसे गाडी चालविणे येत नसेल तेव्हा गाडी चालविली तर दुर्घटना होणारच. म्हणून मनरूपी नियंत्रणापहिले शरीररूपी सजगता येणे गरजेचे आहे.

आज विज्ञानाने स्पष्ट म्हटले आहे की, योगाभ्यास द्वारा शरीर स्वस्थ राहते. हया स्वस्थतेसाठी आसन प्राणायाम, शुद्धिक्रिया, हयाचे कटाक्षाने नित्यक्रमाने पालन करणे गरजेचे आहे. ज्याने सुदृढ, स्वस्थ शरीरप्राप्ती होते. हे प्राप्त करणे म्हणजेच अनुशासन पालन करणे होय. हयाने आपल्याला भौतिक शरीर सामर्थ्याविषयी सजगता येते. त्यानंतर मग मनामध्ये आपण प्रवेश करतो.

मानसिक शांती हे योगाचे दुसरे ध्येय. मानसिक शांती ही काही दार्शनिक

विचारधारा नाही आहे की जी मागितली आणि दिली. तर मग कशी प्राप्त करता येईल? तर स्वतः स्वतःला ओळखा! जाणून घ्या! सांभाळा! संयम बाळगा! हयामुळे आपण मन शांत करण्यात सक्षम होतो. म्हणजेच संयमाने मानसिक शांती लाभते. योगाचे तिसरे ध्येय संयम.

त्रयमेकत्र संयमः।⁶ पा.यो.सु. 3/4

संयम आचरण हे पण एक कला आहे, जे की योगाद्वारेच सिध्द होऊ शकते. कसे? एका उदाहरणाद्वारे समजून घेऊ. शरीरातील अवशिष्ट पदार्थांना बाहेर काढण्याच्या प्रक्रियेला मलत्याग असे म्हणतात. ज्याप्रमाणे आपण अन्नग्रहण करतो आणि त्यातील पोषक तत्वांचे ग्रहण करतो. जो चोथा उरतो किंवा शरीर ज्या तत्वांचे ग्रहण करीत नाही, त्याचे आपण निष्कासन करतो. त्याचप्रमाणे आपण आपल्या आंतरिक जीवनात पण अनेक तत्वांचे ग्रहण करतो, जे की आमच्या भावना व विचारांचे पोषण करते. पण हयानंतरही काही विकार मनात जमा होतात जे की नको आहेत. हयांना आपण निष्कासित करायला पाहिजे. पण आपण हे निष्कासित करीत नाही. म्हणून आजकाल अनेक मनोवैज्ञानिक समस्या वाढत आहेत. हयाचे एकच कारण आहे. मानसिक मल आतल्या आत जमा होत राहतो. हया मानसिक मलाचे पण त्याग करणे आवश्यक आहे आणि त्यासाठी आवश्यकता आहे – विश्रांती, एकाग्रता.

इथेच योग कामात येतो. सर्वप्रथम मानसिक क्षेत्रात विश्राम करण्याची कला अवगत झाली पाहिजे. योगनिद्रा, ध्यान, ओंकारजप इ. द्वारे ते सहज साध्य होते.⁷ विश्राम केल्याने व्यक्तीच्या सर्व सुक्ष्म स्तरातून तनावरूपी मानसिक मलाचा त्याग केला जातो. ज्याच्यामुळे मनाला एका ध्येयावर लक्ष केन्द्रित करण्याचे शिक्षण मिळते. जेव्हा मन एकाग्र होते तेव्हा एक गोष्ट वारंवार करण्याची गरज पडत नाही. मनाची सहनशीलता तीव्र होऊन जाते. विशेष स्वाभाविक गुणांचा विकास होतो. हयालाच प्रतिभा असे म्हणतात.

अशाप्रकारे योग हा आपल्या बाह्य व मानसिक आवश्यकता अश्या दोन्ही गोष्टींची पूर्तता करतो. म्हणून आधुनिक शिक्षा प्रणालीमध्ये योगाचा समावेश होणे आवश्यक आहे. ज्याच्यामुळे शिक्षणाचा स्तर उच्चांकावर पोहचेल व प्रत्येक विद्यार्थी हा संस्कारित योगामुळे सर्वगुण संपन्न असा आदर्श विद्यार्थी होईल.

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साहित्य क्षेत्रातील संशोधनाचे स्वरूप आणि त्यातील संशोधन विषय

प्रा. डॉ. कविता होले
कु. कल्याणी रोडे

प्रस्तावना -

साहित्य क्षेत्रातील संशोधन हा एक बौद्धिक व्यापार आहे. शोध घेणे ही माणसाची एक मूलभूत प्रवृत्तीच आहे. प्रत्येक बाबतीत त्याच्या मनात कूतूहल निर्माण होते व त्यातूनच शोध प्रक्रिया सुरु होते. म्हणजेच माणसाच्या मनात निर्माण होणाऱ्या प्रश्नामध्येच खऱ्या अर्थाने या शोध सक्रियेचे रहस्य दडलेले असते. प्रत्येक व्यक्तीची सामाजिक, सांस्कृतिक, धार्मिक, बौद्धिक, मानसिक वैज्ञानिक अशी एक गरज असते. त्यातूनच त्यांचे अनेक प्रश्न निर्माण होतात. माणसाने त्याच्या बौद्धिक क्षमतेच्या जोरावर असे प्रश्न सोडविण्याच्या प्रयत्नातूनच नवनवीन ज्ञानक्षेत्राचा जन्म झाला. पण तेवढ्यावरच त्याची बौद्धिक भूक शमली असे मात्र होत नाही, तर संशोधन ही सतत चालणारी शोध प्रक्रिया आहे.

सत्य शोधून काढणे हा संशोधनाचा उद्देश आहे. व्यवहारातील व सृष्टीतील विविध समस्या व प्रश्न सोडविण्यासाठी सातत्याने संशोधन करणे आवश्यक असते. ज्ञानाच्या कोणत्याही शाखेत नवीन तथ्यांचा, विचारांचा, अवधारणांचा आणि सिद्धांतांच्या निर्मितीसाठी किंवा शोधासाठी कार्यान्वित केलेली क्रमबद्ध प्रक्रिया म्हणजेच संशोधन होय. संशोधन हा केवळ एक शैक्षणिक उपक्रम नाही तर त्यातून काहीतरी नवीन शोधून काढण्याचा एक संकल्प आहे. एक प्रवाह आहे. संशोधन हा सतत नव्याने शोध घेण्याचा एक व्यवस्थित व संघटित असा प्रयत्न आहे. संशोधनासाठी नेमलेली पाठ्यक्रमाची चौकट नसते.

साहित्य संशोधनाची प्रक्रिया -

संशोधन ही दीर्घकाल चालणारी प्रक्रिया आहे. त्यामुळे कोणतेही संशोधन हे शास्त्रीय पद्धतीद्वारेच केले जाते. संशोधनाच्या दीर्घकालीन प्रक्रियांचा

विचार करतांना शास्त्रीय पद्धतींच्या क्रमबद्ध पायऱ्यांचा विचार केला जातो. साहित्य संशोधन हा सुद्ध शास्त्रीय संशोधनाचाच भाग ठरत असल्यामुळे शास्त्रीय संशोधन ज्या पायऱ्यांच्या अंगाने जाते, त्याच अंगाने साहित्य संशोधनाचा प्रवास होणे स्वाभाविक आहे. परंतु शास्त्रीय संशोधनात पायऱ्यांच्या बाबतीत एकमत दिसत नाही. स्वाभाविकतःच साहित्य संशोधनाचे स्वरूप थोडे वेगळे असल्यामुळे त्यांच्या संशोधनाच्या पायऱ्यांच्या बाबतीत एकमत असणे शक्य नाही. साहित्य संशोधकांनी संशोधनाच्या पायऱ्या पुढीलप्रमाणे सांगितल्या आहेत.

विषयाची निवड व निर्मिती -

संशोधन हे बाह्य व व्यावहारिक उडपणाखाली सक्तीने करून घेण्यासारखे काम नसते. त्यात मन गुंतले पाहिजे. जीव ओतला गेला पाहिजे. तेव्हाच घेतलेल्या परिश्रमाला काही एक मूल्य प्राप्त होते. तेव्हाच अभ्यासक ज्ञानक्षेत्रात काहीतरी नवीन भर घालू शकतो. विषयाची निवड करतांना अनेक प्रकारची काळजी बाळगावी लागते. तेव्हाच आपली निवड सजग बनेल. आपल्या व्यासंगाच्या व क्षेत्राच्या कोणत्या उपविषयात आपण निवडलेल्या विषयाचा समावेश होतो हे जसे लक्षात घेणे आवश्यक आहे, तसेच संशोधनशास्त्र व संशोधनशास्त्र दृष्ट्या आपले संशोधन कोणत्या प्रवर्गात मोडणार आहे याची निश्चिती करणेही आवश्यक आहे. करण संशोधन शास्त्र आज अधिक विकसित आहे, त्याचेही काही प्रमाणात विशेषीकरण होत आहे. 'भाषा व वाङ्मय' असे आपल्या अभ्यासाचे एक अत्यंत व्यापक व स्थूल क्षेत्र असले तरी त्यात मध्ययुगीन वाङ्मय, आधुनिक वाङ्मय, भाषाविज्ञान अशी अनेक उपक्षेत्रे असतात. लेखकानुसार, प्रकारानुसार, प्रवाहानुसार अशा अभ्यासाच्या अनेक पद्धती येतात. याशिवाय क्षेत्रीय संशोधन व ग्रंथालयीन संशोधन अशा दोन पद्धतीही असतातच. यापैकी आपल्याला नेमके काय शक्य आहे याचा विचार करावा लागतो. विषयाचे नावीन्य हे जेवढे महत्वाचे तेवढेच त्या संशोधन पद्धतीचे महत्व आहे. पूर्वी ज्यावर काम झालेले नाही असा विषय घ्यावा. पूर्वी ज्यावर काम झालेले नाही असा विषय घ्यावा. परंतु विषय नवीन व वेगळा असला तरी त्याला संशोधन मूल्य किती आहे हे पाहणेही आवश्यक असते. त्यासाठी विविध शोधप्रवर्गांचा आपला तुलनात्मक अभ्यास झाला पाहिजे व त्याचा प्रत्यय आपणास आपल्या शोध उपक्रमामधून संबंधितांना दाखवून देता आला पाहिजे. यासोबतच आपल्या साधनसामग्रीच्या वा तथ्यांच्या संकल्पनांचे

स्वरूप लक्षात घेऊन कामास लागणे अधिक संयुक्तिक ठरेल.

संशोधनाची रुपरेषा तयार करणे -

स्थूलमानने विषय व शोधप्रवर्गाचे स्वरूप ठरल्यानंतर एकंदरीत स्थूल अशी रुपरेषा अथवा आराखडा ठरविणे ही पुढची पायरी असते. आराखडा तयार करणे म्हणजे कार्ययोजना आखणे होय. बऱ्याचदा अभ्यासकाला आपणास कोणत्या विषयावर कशाप्रकारे संशोधन करणार आहोत याची रुपरेषा तज्ञांसमोर ठेवावी लागते. त्यालाच Synopsis असे म्हणतात, तर काही वेळा Proposal असाही शब्दप्रयोग केला जातो. यात प्रत्यक्ष काम व्हायचे असल्यामुळे 'अमुक एक काम केले जाईल' अशी भाषा वापरली जाते. त्यात स्थूलमानाने संशोधन विषय, अभ्यासाची उद्दिष्टे, पूर्वी झालेले संशोधन व त्याचा आढावा प्रस्तुत संशोधनाची गरज, अभ्यासाचा नियोजित आराखडा, उपलब्ध संदर्भ सूची इत्यादी बाबींची माहिती अपेक्षित असते.

शिर्षकाची निश्चिती -

आपला संशोधन विषय नेमक्या शब्दात मांडणे म्हणजेच आपल्या शोधप्रबंधाचे शीर्षक निश्चित करणे होय. त्यामुळे ते विचारपूर्वक झाले पाहिजे कारण संशोधन विषय निश्चित झाल्यानंतर अत्यंत कठीण भाग म्हणजे विषय विशिष्ट समर्पक शब्दांत मांडणे होय आपला विषय चांगला असेल परंतु तो योग्य पद्धतीने शिर्षकात मांडता आला नाही तर त्याच्या चांगलेपणावर विरजण पडेल. म्हणून विषय ठरल्यानंतर अतिशय प्रयत्नपूर्वक व बारकाईने त्याचे शिर्षक ठरवावे. शिर्षकातून शोधाची नेमकी दिशा व व्याप्ती स्पष्ट होईल, अशा पद्धतीने संदिग्धता दूर होईल असे शीर्षक चांगले समजवे. शिर्षकावरूनच आपले उद्दिष्ट स्पष्ट होईल अशा पद्धतीने एका वाक्यात आपला विषय सांगता आला पाहिजे.

अभ्यासाची निकड अथवा आवश्यकता -

संशोधनात आपल्या अध्ययनविषयाची उपयोगिता कोणती? आपण निवडलेल्या विषयावर यापूर्वी अभ्यास झालेला नाही किंवा झाला असल्यास तो पर्याप्त नाही. एखाद्या विशिष्ट दृष्टिकोनातून अथवा विशिष्ट कारणामुळे त्याचा अधिक अभ्यास होणे गरजेचे आहे हे संशोधकाला.....

. सांगता आले पाहिजे. त्यासाठी त्याने संबंधित संदर्भ साहित्यांचे पुरेसे वाचन केले पाहिजे.

संशोधनाची उद्दिष्टे -

संशोधन प्रस्ताव अथवा रुपरेष तयार करतांना संशोधनविषय निश्चित झाल्यानंतर ते वास्तवापर्यंत पोहचण्यासाठी कोणत्या अंगाने झाले पाहिजे यासाठी संशोधनाची उद्दिष्टे स्पष्ट करावी लागतात. साहित्य संशोधन हे सुद्धा सामाजिक वास्तविकतेशी संबंधित असते. अर्थात साहित्याला सामाजिक वास्तवतेशी यथासंभव, वस्तुनिष्ठ आणि क्रमबद्धरूपात समजणे आवश्यक असते. संशोधनाचा उद्देश फक्त ज्ञान प्राप्त करणे एवढेच नही तर संशोधित ज्ञानाला व्यावहारिक जीवनात दिसून येणाऱ्या सामाजिक समस्यांच्या निराकरणासाठी उपयोगात आणणे हे सुद्धा संशोधनाचे उद्देश असते. आपण निवडलेल्या अनुषंगाने माहितीच्या स्तरांवरील जास्तीत जास्त तपशील संकलित होणे, त्या साहित्याचे विशेष अथवा वैशिष्ट्ये स्पष्ट होते. वाङ्मयेतिहासातील अथवा वाङ्मय व्यवहारातील स्थान निश्चित करता येणे. त्या साहित्याचे भाषिक, सामाजिक, सांस्कृतिक पैलू उलगडून ते प्रकशात आणणे इत्यादि उद्देश असू शकतात.

संशोधन पद्धती व नियोजन -

संशोधनाची उद्दिष्टे निश्चित झाल्यानंतर संशोधनाची पद्धती व नियोजन करावे लागते. प्रत्यक्ष माहिती गोळा करण्यासाठी निरनिराळ्या साधनांचा अवलंब करावा लागतो. विज्ञानशास्त्राला प्रयोगशाळेचा आधार घ्यावा लागतो. सामाजिक शास्त्रे क्षेत्रहीय पद्धती व ग्रंथालयावर अवलंबून असतात तर साहित्य संशोधनासाठी प्रामुख्याने पुस्तकावरच अवलंबून राहावे लागते. साहित्य संशोधनाचे क्षेत्रीय संशोधन व ग्रंथालयीन आधारावर केलेले संशोधन अशा दोन स्थूल प्रकारांमध्ये विभागणी केली जाते. आपला संशोधनविषय जसा असेल, त्यानुसार नेमकी संशोधन पद्धती निवडून तथ्य संकलन करावे लागते.

साहित्यातील संशोधन विषय-

आज साहित्याचा अभ्यास विविध पद्धतीने केला जातो. कधी एखादीच साहित्यकृती घेऊन तर कधी कालखंडाचा अभ्यास केला जातो. कधी

वाङ्मय-प्रकारानुसार तर कधी सामाजिक दृष्टिकोनातून अभ्यास केला जातो. समीक्षेच्याही विविध पद्धती आहे. अलीकडे संशोधन विषय व त्यातील विविधता भरपूर प्रमाणात दिसून येते. काही रुढ पारंपारिक विषय व बदलत्या परिस्थितीतून नवीन आलेले विषय या शतकात साहित्यांमध्ये भरपूर प्रमाणात आहेत. यांचा थोडक्यात आढावा पुढीलप्रमाणे घेता येईल.

१) साहित्य -

यात साहित्यावर विचार व वाङ्मयीन प्रकारांचा उल्लेख करता येईल. जसे कादंबरी, कविता, नाटक, चरित्र, इत्यादी विषयानुसार त्याचे ऐतिहासिक, सामाजिक, पौराणिक असेही प्रकार पाडता येतील. त्यात ग्रंथांच्या प्रस्तवना, लेखकांच्या भूमिका, निवडीचा हेतू यावर प्रकाश टाकता येईल. विशिष्ट विषयांवरिल अशा कितीतरी लहान लहान पुस्तिका असतात, त्यावरही स्वतंत्र विषय निर्धारित करता येऊ शकतो अथवा स्वतंत्र संशोधन विषय बनू शकतो.

२) भाषाशैली व गद्याचा विकास -

भाषाशैली हा एक व्यक्तिमत्त्वाचा अविष्कार आहे व्यक्तिमत्त्व ह लेखनात विरून गेलेले असते. सोददेश लेखनातील शैली वेगळी व ललित वाङ्मयातील शैली वेगळी असते. विचारप्रधान वाङ्मयालासुद्धा स्वतःची एक भाषाशैली असते. प्रबंधशैलीत शब्द लाघव, अलंकारप्रचुरता, यापेक्षा विचार फर महत्वाचे असतात. मिशनरी, वळण, टिळक, आगरकर, चिपळूणकर यांची भाषाशैली, म.फुले यांचे मराठी वळण, डॉ.आंबेडकरांचा सामाजिक विचार इत्यादीतून विकास कसा झाला इत्यादी विषय ठरू शकतात.

३) भाषिक अभ्यास व परिभाषा -

वैज्ञानिक, गणित, रसायनशास्त्र अशा प्रत्येक शास्त्राच्या निश्चित अशा भाषा असतात, कायद्याची, वृत्तपत्राची, अर्थशास्त्राची, वैद्यकीय शास्त्राची भाषाशैली वेगळी असू शकते. इंग्रजी-मराठी सारख्या भाषाविषयाचे व्याकरण लेखनविषयक नियम यांचेही क्षेत्र मोठे आहे. संशोधक विषयक शिस्तचा हा अगदी प्राथमिक संस्कार आहे. बऱ्याचदा विद्यापीठाची मराठीची पी.एच.डी.पदवी मिळालेल्या व मुद्रित झालेल्या काही ग्रंथात शुद्ध लेखनाच्या व वाक्यरचनेच्या काही भयानक चुका आढळतात व त्यांच्या लेखनावर शोधक्रियेचे काय संस्कर

झाले असतील ह्याचा संभ्रम पडतो. त्यामुळेच लेखन विषयक नियम, भाषेचा काटेकोरपणा, केषवाडमय मराठी भाषेविषयीची आस्था इत्यादीबाबतचे संशोधनाचे क्षेत्र बनू शकते.

४) भाषांतरित साहित्य -

साहित्यकृतिची भाषांतरे हे एक महत्वाचे अभ्यासक्षेत्र आहे. अलिकडचे युग हे भाषांतराचे युग आहे. चांगल्या विषयाची वेगवेगळ्या भाषांमध्ये भाषांतर केली जातात, नाटके, कथा, कादंबरी, नाटक इत्यादी साहित्यप्रकारांची भाषांतरे होतात. भाषांतर मिमांसा हे संशोधनाचे महत्वपूर्ण विश्व ठरते.

५) समीक्षा व्यवहार -

चरित्र, कादंबरी, कथा, कविता, नाटक इत्यादी साहित्यकृतिंचया त्यांच्या भाषेची, शब्दांची नाट्यप्रयोगांची समीक्षा हे सुद्धा साहित्याचे अध्ययन विश्व ठरते. सामाजिक हेतूने केलेली समीक्षा समीक्षेत तत्कालीन चरित्राच्या साहय्याने वेगळे परिमाण दर्शविता येतात.

६) स्त्रीवादी साहित्य -

वडमयाच्या प्रकारानुसार त्यांचे विविध साहित्यप्रकर पाडले जातात. इदलित साहित्य, स्त्रीवादी साहित्य, त्यातील पारंपारिक विचार व आधुनिकता यानुसार निबंध, वैचारिक लेखातून चरित्राच्या मदतीने अभ्यास करता येतो.

७) ख्रिस्ती साहित्य -

धार्मिक प्रचाराच्या दृष्टिने / हेतूने निर्मित साहित्य व त्या साहित्य प्रकारानुसार त्यांची चरित्रे कथा यांचे संशोधन.

८) विशिष्ट वाडमयीन कालखंडाचा अभ्यास -

साहित्य संस्कृतीची निर्मिती ही योगायोगाने घडणारी गोष्ट नाही, तिच्या निर्मितीला कलावंताचे व्यक्तिमत्व जसे जबाबदार असते तसेच ज्या सामाजिक सांस्कृतिक पर्यावरणात तो जगत असतो. त्या सामाजिक सांस्कृतिक पर्यावरणाचा दबावही तेवढाच कारणीभूत ठरतो. अशा कलाकृतींचा समकाल आणि

समकालीन संदर्भ शोधणे हा कालखंडाच्या अभ्यासाचा मुख्य हेतू असतो. वाङ्मयाचे रहस्य सर्वार्थाने लक्षात यावे यासाठी वाङ्मयाचा विचार आपण विविध कालखंड घेऊन अभ्यास करणे ही वाङ्मयाच्या अभ्यासाची एक महत्त्वाची पद्धती आहे.

९) तुलनात्मक साहित्याभ्यास -

तौलनिक साहित्याभ्यास म्हणजे दोन किंवा अधिक राष्ट्रीय साहित्यांचा तुलनात्मक दृष्टिने केलेला अभ्यास होय. तुलनात्मक साहित्यांचा अभ्यास दोन राष्ट्रीय साहित्य, दोष भाषांचे साहित्य, दोन लेखकांचे साहित्य, एकाच लेखकाने दोन साहित्यकृतींची तुलना असाही अर्थ घेता येईल. तुलनात्मक समीक्षा पद्धती वापरणारा अभ्यासक हा दोन्ही भाषांचा चांगला जाणकार असावा. तसेच तो इतिहास, मानशास्त्र, भाषाशास्त्र, समाजशास्त्र इत्यादींचा अभ्यासक असला पाहिजे. पूर्वी सैद्धांतिक व्यूहरचनेकडे तौलनिक साहित्याची प्रवृत्ती होती. परंतु आता संहितामधील क्रिया-प्रतिक्रियांचा शोध घेण्यावर जास्त भर दिला जातो. साधर्म्य-वैधर्म्य शोधण्यासाठी या पद्धतीचा मोठा उपयोग होतो.

१०) लोकसाहित्य संशोधन -

लोकसाहित्य संशोधन हा मौखिक परंपरेने चालत येणारा आणि समूहाकडून निर्माण केला जाणारा प्रकार आहे व आजच्या विज्ञानयुगातही तो टिकून आहे. मौखिक भाषा ही अर्भकावस्थेपासून सृष्टीशी क्षणाक्षणाला होत राहणाऱ्या संवेदनाबरोबर आपल्या पेशीसारखी एक जैविक अंग म्हणून विकसित होत जाते. इतकी माणसाच्या एकंदर व्यक्तिमत्त्वाचा ठसा उमटविणारी दुसरी कोणतीही अविष्कार पद्धती नाही. साहित्याच्या विकासात मौखिकतेचा अखंड सहभाग उमापासून इतका पायाभूत आहे की साहित्याचा एक मूळ स्त्रोत म्हणून मौखिक साहित्याला गौरविले जाते. विद्यापीठ अध्यापन व संशोधनाला सुरुवात होऊप पंचवीस - तीस वर्षांचा काळ ओलांडला. लोककथा, लोकगीत प्रयोगंरूप, लोककला, म्हणी, वांकप्रचार इत्यादी विषयांवर प्रबंध लिहिल्या गेले तसेच भटक्या विमुक्त समाज आणि संस्कृती, नंदीवाला समाज आणि संस्कृती, गारुडी समाज व संस्कृती असे समाजशास्त्र आणि संस्कृतीचा अभ्यास करण्यावर भर देणारी शोधप्रबंध मराठी विषयात झालेले

आहेत. लोकसाहित्याचे संशोधन हे क्षेत्रीय संशोधन असते. त्यासाठी भौगोलिक क्षेत्र निश्चित करून अभ्यास करणे आवश्यक असते. लोकसाहित्याचे संशोधन करणाऱ्या अभ्यासकाने स्थानिक पार्श्वभूमी लक्षात घेऊन इतिहास, राहणीमान, पेशाख पद्धती, आचर विचर, प्रथा परंपरा, सण उत्सव, देवदेवता इत्यादी बाबींचा विचार करून अभ्यास करावा. त्यांचे विश्लेषण विविध पद्धती वापरून करून येतात. लोकसाहित्याचा अभ्यास संतसाहित्याच्या संदर्भातही करता येण्यासारखा आहे.

साहित्याची व्याप्ती मुळातच मोठी असल्याने त्याच्या संशोधनाची क्षेत्रेही अनेक आहेत. परंतु संशोधनासाठी मुलभूत आवड असणे आवश्यक आहे. विषयाची निवड व निश्चिती, संशोधनाची प्रास्ताविक रूपरेषा, अभ्यासाची आवश्यकता, संशोधनाची उद्दिष्टे त्याचे नियोजन प्रबंधाचे सादरीकरण अशा अनेक टाकांतून संशोधनकार्य पूर्ण केले जाते. संशोधन ही एक निष्ठा आहे. त्याकडे पाहण्याचा अभ्यासकांचा दृष्टिकोन बदलणे आवश्यक आहे.

शेवटी हे सांगता येईल की, साहित्य हे शब्दाचे बनलेले असते. भाषाही शब्दांची बनली असते. त्यामुळे वाङ्मयाने अथवा साहित्य संशोधनाने भाषाविषयक अभ्यासाला प्राधान्य मिळावे हे स्वाभाविक आहे, ह्या शब्दांमध्ये काहीतरी विशेष सांगण्याचा, व्यक्त करण्याचा, नवनिर्मिती करण्याचा, अनुभवांना विशिष्ट धार देण्याचा कित्येक प्रसंगी काही सामाजिक व ध्येयात्मक अपेक्षाही लेखक बाळगत असतो. तसेच साहित्याचा समाजमनावर निश्चित काही संस्कारही होत असतो. साहित्याच्या संशोधनात या सर्व गोष्टींना अत्यंत महत्वाचे स्थान असते. करिता या सर्व बाबींचे व काळाचे समग्र भान ठेवून आपण साहित्य संशोधनाकडे पाहिले पाहिजे, तरच साहित्य संशोधनाला चांगला इतिहास प्राप्त होईल.

संदर्भ ग्रंथ -

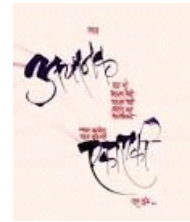
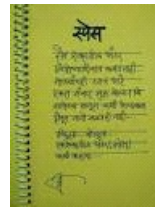
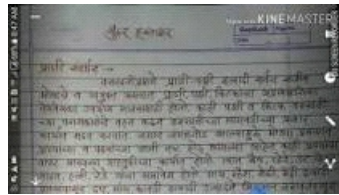
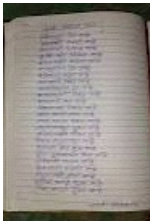
- १) संस्कृत साहित्याचा सौपपत्तिक इतिहास
लेखक - डॉ. विनायक वामन करंबेलकर, श्री शारदा प्रकाशन, नागपूर
- २) भारतीय काव्यशास्त्र (संस्कृत) का अतिहस
लेखक - राजवंश सहाय (हिरा)
चौखम्बा विद्याभवन, वाराणसी.



देवनागरी लिपी : काळाची गरज

प्रा. डॉ. कविता होले
सौ. रोहिणी स्वप्नील नांदे

अक्षरांवरून स्वभाव ओळखणं ही जशी एक कला आहे, तसंच शास्त्रही आहे. बरेच वर्षांपूर्वी वर्तमानपत्रात याचं एक सदर चालवलं जात असे. मोठमोठ्या यशस्वी लोकप्रिय व्यक्तींची स्वाक्षरी आणि अन्य लिखाणाद्वारे त्यांच्या व्यक्तिमत्त्वातील धागेदोरे उलगडण्याचा प्रयत्न केला जात असे. सर्वसामान्य वाचकांच्या अक्षरांचाही त्यात अंतर्भाव असे. कधीकधी तज्ज्ञ त्यात आपले अनुभवही सांगत असत. त्याच सदरात माझ्या वाचनात एक लेख आला होता. त्यात एका मनोरुग्णाविषयी लिहिलं होतं. त्याच्या उपचारपद्धतीत लेखनकार्य ही एक महत्त्वाची बाब होती. मात्र देवनागरी लिपी लिहिताना शब्दावर रेघ ओढणे हा प्रकार मात्र त्याला काही केल्या जमत नव्हता आणि तेथेच त्याच्या मानसिक रोगाची गोम होती. चिकित्सकांना त्यासाठी परिश्रम घ्यावे लागले. शब्दांवर रेघ ओढता यायला लागली आणि हळूहळू त्याच्या प्रकृतीतही सुधारणा द्यायला लागली. यात महत्त्वाची बाब अशी की आंग्ललिपीत शब्दांवर रेघ ओढण्याची ही पद्धत नाही. त्यामुळे देवनागरी लेखनपद्धतीमुळे होणारे लाभ आंग्ललिपीतून मिळत नाहीत.



मग आता प्रश्न उठतो, तो म्हणजे प्राचीन काळी जेव्हा गुरुकुल पद्धती होती. तेव्हा केवळ मौखिक परंपरेनेच विद्येची देवाण-घेवाण होत असे आणि तरीही ते शिक्षण परिपूर्ण मानलं जात

असे. याचं एक कारण असं सांगता येईल की त्यावेळी वारंवार होणारं मंत्रोच्चारण व त्यामुळे होत असणारी मनःशुद्धी, वाचाशुद्धी, वातावरणशुद्धी आणि या सर्वांचा अनाहूतपणे होत असणारा सर्वांच्या व्यक्तिमत्त्वावरील प्रभाव! यांमुळे हल्ली आढळून येणाऱ्या व्यक्तित्वसंबंधित समस्यांच्या तुलनेत तत्कालीन समस्या अल्प होत्या.

हल्लीच्या आंग्लमाध्यमी शिक्षणाचं बोकाळलेलं प्रमाण आणि लेखनासाठी वापरण्यात येणारी की-बोर्डवरची आयती बटणं यांमुळे लेखनकार्यांमुळे होणारी व्यक्तिमत्त्वसुधारणा व्यक्तिमत्त्व आकाराला येण्यापूर्वीच खुंटते. म्हणूनच देवनागरी लिपी असणाऱ्या मराठी, हिंदी, संस्कृत भाषा मुलांनी शिकाव्या आणि त्यांच्यामध्ये लेखन करावं, ही आता केवळ विशिष्ट भाषेची गरज न उरता व्यक्तिविशेषाची गरज झाली आहे. या गरजेचं सार्वजनिकत्व दुय्यमतेला गेलं असून वैयक्तिक महत्त्व प्राथमिकतेला प्राप्त झालं आहे. नेहमी उलट होत असतं. 'सर्वव्यापकत्व' ही मोठी व आवश्यक गरज मानली जाते. पण शेवटी प्रत्येकाचा व्यक्तिगत विकास होईल, तेव्हाच राष्ट्राचा विकास होईल ना!

याच मुद्द्याचा थोड्या वेगळ्या दृष्टिकोणातून विचार केल्यास अजून एक गोष्ट लक्षात येते, ती म्हणजे हल्ली विद्यार्थ्यांमध्ये आढळून येणारे 'लर्निंग डिसऑर्डर्स'! ('तारे जर्मी पर' हा चित्रपट आठवा.) हे लर्निंग डिसऑर्डर्स (L.D.) बरेचदा लेखनकार्यातील अक्षमता दर्शवितात. त्यामुळेच ही मुले ओळखू येतात. यात अनेक प्रकार आढळून येतात. पण आपल्याला त्यांच्या खोलांत सध्या शिरायचं नाही. त्यांची कारणंही अनेक आहेत. तसं असलं, तरी कुठलंही ठोस कारण वैद्यकशास्त्र पुढे करीत नाहीत. आनुवंशिक कारण प्रामुख्याने मानलं जात असलं, तरी संशोधनं अजूनही सुरुच आहेत. मात्र लेखनकार्यातील चुका सुधारण्यामुळे या आजाराला थोडे आटोक्यात आणता येते.

tail -	short	(short/down)
big -	small	(large/small)
dry -	wet	(cold/wet)
up -	down	(down/under)

1) Near, act	31) Report & remain
2) Can	32) Opt & hoped
3) Feeling & fun	33) Vant & worry
4) Top	34) Dating, dancing
5) Tense, rag	
6) Eat	
7) Eating & hit	
8) Eat & Lid	

I took the gently in my hand and stood high on
 It refers to grandfather's mother to whom I

NAME -
 मेरा नाम
 मेरा नाम मेरा नाम मेरा नाम
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यातील महत्वाची बाब अशी, की मुलीपेक्षा मुलांमध्ये हा आजार जास्त आढळून येतो. याचं एक कारण असंही लक्षात घेता येईल, की बालपणापासूनच मुली आपला गृहपाठ अगदी प्रामाणिकपणे पूर्ण करतात; इथेही लेखनाचा संबंध आलाच! मुलांमध्ये मात्र ही बाब फार कमी प्रमाणात घडते. त्यामुळे लेखनकार्यामुळे अनायास होत जाणारी सुधारणा त्यांच्यामध्ये घडून येण्याचं प्रमाणही कमीच असतं; असं म्हणता येईल. नेमका हाच प्रामाणिकपणा अथवा चिकाटी आणि सातत्य एल.डी. चाइल्डमध्ये (L.D. Child) कमी आढळतात. शिक्षकही बरेचदा अक्षरांवरूनच अशा शिष्यांचे निदान करित असतात. तज्ज्ञांच्या म्हणण्यानुसार अशा मुलांमध्ये थोडीफार सुधारणा होण्याच्या जास्तीत जास्त संधी ती मुले ५-६ वर्षांची होईपर्यंतच असतात.

एकंदरीत लेखनकार्याचं दिवसेंदिवस वाढत जाणारं महत्त्व अशा समस्यांमुळे अधिक प्रकर्षानं अधोरेखित होत चाललंय. म्हणूनच लेखन व त्याचा अधिकाधिक सराव या गोष्टींकडे शिक्षक, पालक व विद्यार्थी या सर्वांनीच जाणीवपूर्वक लक्ष घालणं आवश्यक आहे.

याबाबतीत माझा वैयक्तिक अनुभव सांगायचा झाल्यास माझ्या दोन अत्यल्प गुण मिळविणाऱ्या विद्यार्थ्यांपैकी एका विद्यार्थ्याच्या लिखाणावरून तो एल.डी. चाइल्ड असावा, असं

वाटायचं. दुसऱ्याला मात्र पहिल्या विद्यार्थ्यापेक्षा कमी गुण असूनही त्याचं लिखाण व्यवस्थित असल्यामुळे तो कधीच एल.डी. चाइल्ड वाटला नाही. तरीही दोघांनाही संबंधित वैद्यांकडे पाठवण्यात आलं. रिपोर्ट्स अपेक्षेनुसारच आले होते. पहिला विद्यार्थी एल.डी. चाइल्डच्या संकल्पनेत मोडला जात होता, दुसरा नाही. त्यावेळी महत्त्वाची गोष्ट लक्षात आली, ती ही की गुणांवरून या गोष्टींचा अंदाज बांधता येत नाही. दुसरं असं, की तज्ज्ञांकडून विशिष्ट चाचण्यांनी सिद्ध झालेले डिसऑर्डर्स असले, तर योग्य त्या उपायांची अंमलबजावणीही करता येते.

हे झालं एल.डी. चाइल्डबद्दल! पण आपला मूळ मुद्दा आहे, देवनागरी लिपीलिखाणाचा. हल्ली तर मुलं मराठीही आंग्लभाषेतून लिहितात. “tu kay kartes?”, “me nahi yenar”, “keva jaycha?” अशा प्रकारच्या मांग्लभाषेमुळे मराठीचं मांगल्य पार नष्टच झाल्यासारखं वाटतं. मराठीच्या ऱ्हस्व-दीर्घाचं तर जाऊच द्या, पण साधी अक्षर-ओळखही नसते, दहावीतील विद्यार्थ्याला!

मराठी पेपरमध्ये वेळ अपुरा पडतो, म्हणून संबंध पेपर पॅटर्नलाच चुकीचं ठरवून मोकळे होणारे हे विद्यार्थी कधीतरी भूले-भटके म्हणून शिक्षकांजवळ येतात आणि आपल्या दिव्य मराठी लेखनाचा वेग वाढविण्याचा ;त्यांच्यासाठी अशक्य असणारा उपाय विचारतात. त्यांना ‘बालगीतं ऐकता-ऐकता लिहून काढा’, असा सल्ला दिल्यावर ‘बालगीत’ हा शब्द त्यांनी प्रथमतः ऐकला आहे, हे आपल्याला जाणवतं. मग आपण त्यांना त्यांच्या “आवडीची गाणी लिहून काढा”, म्हणून सांगतो तर ते इंटरनेटवरून आधुनिक गाणी लिहून काढतात. तरीही मराठी लिखाणाचा वेग काही वाढत नाही. डोक्यातला गुंता मात्र वाढत जातो. काही जबरदस्त चिकाटी असणारे विद्यार्थी त्यानंतरही भेटतात. तेव्हा त्यांना त्यांच्या कळीच्या चुका कळून चुकतात. मग हे बोटांवर मोजण्याइतके विद्यार्थी परत हातात कागद, पेन आणि कानात इयरफोन घेऊन लिहायला बसतात. बरेचदा त्यांना शब्द माहीत नसतात किंवा कळत नाहीत.

तर कधी-कधी मराठी शब्द लिहिता येत नाहीत. उदा. तुष्टता, वार्धक्य, भावस्वप्न इत्यादी.

खूप उपद्रव्याप करून लेखनवेग थोडाफार वाढला, तरी मराठी लिखाणाची दिव्यता कमी झालेली नसते. त्यामुळे गुणांच्या प्राप्तीबाबतही फारशी प्रगती आढळून येत नाही. त्यामुळे उत्तरोत्तर विषयाबाबतची आस्थाही खालावत जाते. पुढे महाविद्यालयात विषय निवडताना देवनागरी लिपीला हमखास डावललं जातं आणि इथेच आमच्यासारख्या शिक्षकांचा पराभव होतो. त्यानंतरही मात्र त्यांच्यातला लेखनदोष कायमच राहतो.

समाजात जर एखादे व्यक्तिमत्त्व अपूर्ण अथवा अविकसित असेल, तर ते सामाजिक हित व विकास यादृष्टीने नुकसानकारक आहे. पण केवळ थोड्या प्रयत्नांनी व निर्धाराने त्या व्यक्तिमत्त्वात सुधारणा शक्य असेल; तर ती का करू नये? राष्ट्रविकास, समाजहित ही मोठमोठी उद्दिष्टे जरी बाजूला ठेवली; तरीही आत्मपरिपूर्णतेचा ध्यास नव्या पिढीने का घेऊ नये? व्यक्तिमत्त्व फुलविण्यासाठी बालपणी थोडेसे काटे का सहन करू नये?



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